The LUTHERAN

DREAMS OF YOUTH

The future is in God's hand

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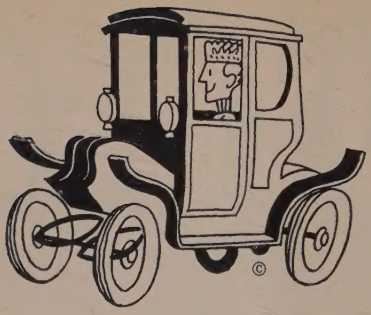

HELPFUL

TROLLEYS AND AUTOS were lined up for half a block on a busy street one afte noon as a young woman motorist maneuvered her car part way across the trolle tracks.

A friend of mine, walking down the street at that moment and seeing the situa tion, thought he could be helpful. Bending down so the driver could see him, H gestured to her, "Turn your wheel this way, now turn that way—now turn this way

She followed his directions carefully and was soon neatly parked in the cur space between two cars, while traffic again started flowing down the street. "No you're all right," he called to her through the car window.

"But I was trying to get out!" she shouted back at him.

REALIZING THAT he had interfered with something he should have left alone an wishing he had minded his own business, my friend hurried on down the stree leaving the young woman to get out of her parking space as best she could.

Strange how quick we are to offer advice on little everyday matters when w hesitate to speak to a friend or neighbor about Christ and his church.

—GRACE H. GEIGER

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● IT WAS AGAIN time last week for Church in the News Editor Albert P. Stauderman to go over 51 issues of *The Lutheran,* pick out the most significant news stories of 1960 and weave them together into the annual round-up of religious news. According to his condensation (starting on *page 8*), the church-state question overshadowed other events of special concern to church people. From the presidential election in the U.S. to the race problems in South Africa, churches were challenged time and again to take a stand. As usual, it was difficult to draw a line between politics and faith.

● A MAN WHOSE JOB it is to help people cope with such difficulties is the Board of Social Missions' Herman Stuempfle. He tells about the Faith and Life Institutes in which people from various walks of life discuss the problems they face in their daily work within the context of the Christian faith. There will be many institutes of this kind in the months ahead involving a number of occupations, from nuclear physicists to housewives (*page 15*).

● VIRGINIA CARLISLE (*page 19*) also had a problem involving the application of faith to life. She was going deaf and wondered why a loving God would let people suffer. In earlier days, there had been miracles. Were miracles out of date? By combining faith and reason she concluded that what needed updating was not God's action in this world but our understanding of it.

● SUNDAY SCHOOL TEACHERS and superintendents preparing their courses for 1961 will be helped by a comprehensive review of new commentaries and teachers' guides on *page 31.* Church councils and committees talking about building plans will find Dr. Edgar Brown's discussion of new trends in church architecture (*page 28*) of special interest.

THE CHURCH IN THE NEWS

Churches denounce race bias

Strict racial separation policies of the South African government had caused conflict among the land's eight member-churches of the World Council of Churches. Strongest opponent of the government's *apartheid* policy was the Anglican group, while three Dutch Reformed churches had supported the policy as "the only just solution to our racial problems."

To help iron out the difficulties, the World Council last month sponsored a week-long conference of its South African churches to discuss the race problem in the light of the gospel. Among 80 delegates from the churches were 25 non-whites. The World Council was represented by a seven-man group headed by Dr. Franklin Clark Fry, chairman of its central and executive committees.

After the week-long meeting, delegates issued a 17-point statement which called *apartheid* "unacceptable" and "unworkable." The conference affirmed the right of individuals of any race to own land and to participate in politics. It said Christians should not be excluded from a church on grounds of color or race, called for raising of living standards of non-whites, and assailed the banning of non-whites from certain occupations. The churches were "united in rejecting all unjust discrimination," they declared.

Decision is hailed

Church leaders praised the conferenc statement. "This has been one of th greatest moments of my life," Dr. Fr told newsmen. "The conference wa amicable to a remarkable degree. Ther were few occasions when voices wer raised or sharp tensions felt."

Told that the statement was "politica dynamite," Dr. W. A. Visser 't Hoof general secretary of the World Counci said, "Whether our resolutions were dy namite or sweet music to the governmen is none of our business. We met to di cuss problems of grave magnitude . . and we passed these resolutions out o great conviction shared and in Christia faith."

Prime Minister Hendrik Verwoer head of the governing Nationalist Part was reported "extremely worried" ove the conference's outcome. The Afrikaan newspaper *Die Burges* of Capetown com mented, "We are confronted with a acute crisis of faith . . . and it will no help us to try to hide it."

Some have reservations

The three Dutch Reformed church represented issued a separate statemen at the close of the conference. The del gates from these churches, however, ha joined with the others in making up th 80 per cent required under the confe ence's rules to adopt resolutions.

The Dutch Reformed Church Africa, smallest of the three, said th "agreement that has been reached co tains such far-reaching declarations th we cannot subscribe to it." The Dutc Reformed churches of the Transvaal an of the Cape Province affirmed their be lief in a policy of "differentiation" separate development for non-Europea peoples but added they did not find th statement incompatible with their view

LEADERS OF NATIONAL COUNCIL OF CHURCHES

Former presidents Dr. Edwin Dahlberg (left) and Dr. Eugene Carson Blake (right) congratulate J. Irwin Miller, Indiana industrialist and first layman to head the council. A member of the Disciples of Christ denomination, Mr. Miller was elected at triennial assembly in San Francisco last month, will serve for a three-year term.

Even the churches that rejected all or part of the final document called the conference a useful opportunity. The group suggested establishment of a permanent South Africa conference of the World Council for continued study, consultation and co-operation.

71 congregations organized

During 1960 the United Lutheran Church's Board of American Missions was instrumental in adding 71 new congregations to the church's rolls, Dr. Donald L. Houser, executive secretary, reported last month. The new missions were started in 25 states and four Canadian provinces. Mission developers also moved into 55 new fields during the year, the mission executive said.

Since 1945 the ULC has established 27 new congregations, a yearly average of 51. During 1959, 65 missions were organized.

In Minneapolis, Dr. Philip S. Dybvig, executive director of The American Lutheran Church's home missions board, said the 1961 goal of his agency in the newly merged church would be organization of at least 75 new congregations. Goal for the first five years of TALC's existence will be 450 congregations, he said. TALC started full operation on Jan. 1 as the product of the merger of the American, Evangelical and United Evangelical Lutheran churches. Dr. Dybvig noted that the goal is "considerably more" than the previous combined efforts of the three merging bodies.

Dr. Houser last year estimated that the new Lutheran Church in America, scheduled to begin operation in 1963 as the result of the merger of the ULC with three other churches, should establish at least 135 congregations yearly.

Prayer week set

Theme for the Week of Prayer for Christian Unity, Jan. 18-25, will be "I am the Light of the World," a World Council of Churches' commission an-

nounced. The council's Faith and Order Commission sponsors the annual observance of the eight-day period during which Christians of 50 lands are urged to pray "that all may be one."

"Prayer for unity should be realistic and not an evasive substitute for thinking," Dr. Keith Bridston, the commission's secretary, said. "We must struggle with the hard realities of the differences in faith and order between the churches."

The Protestant world body's observance coincides with the Roman Catholic "Unity Octave" which promotes prayers for the conversion of lapsed Roman Catholics and those outside the Roman Catholic Church.

Synodical break postponed

The Evangelical Lutheran Synod, formerly the Norwegian Synod, had in 1955 suspended relations with the Lutheran Church — Missouri Synod. The ELS charged Missouri with tolerating "false doctrine" by permitting Boy Scout troops in churches, engaging in a military chaplaincy program, and similar "unionism." The 14,000-member ELS and the 350,000-member Wisconsin Synod are allied with the Missouri Synod (2,300,000 members) in the Synodical Conference. Fourth Conference member is the Synod of Evangelical Lutheran Churches (Slovak). The Wisconsin Synod has made similar complaints about the Missouri group.

Last month the ELS held a special convention at Lawler, Iowa, to mull withdrawal from the Synodical Conference. Delegates agreed that the conference should once more discuss "doctrinal matters," deferred action on "the troublesome matter that has rent our synod" until the regular convention in August.

The Evangelical Synod's 76 congregations are mostly in Iowa and Minnesota. The group has 50 pastors.

Debate to resume

Debate on the "false doctrine" charge against the Missouri Synod will be re opened when the Synodical Conferenc holds its recessed convention at Milwa kee May 17-19. Dates for the meetin were announced last week by officers the conference and its four membe synods.

The decision to hold a recessed co vention was made last August when del gates were unable to settle the charge Meanwhile, a team of foreign theologia has been studying the doctrinal found tion for the accusations. Its report w probably be heard at the convention May.

Synod president accepts call

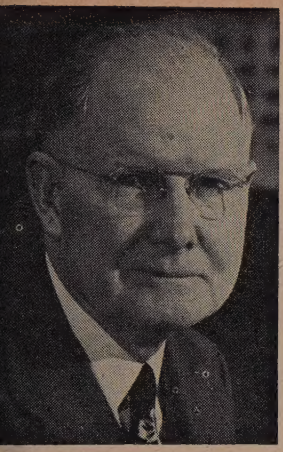
Dr. R. R. Belter, president of the War burg Synod since 1938, will become pa tor of Unity Lutheran Church, Milwa kee, on Feb. 1. He will continue to hea the synod as part-time president. At t Milwaukee parish he will succeed D Robert L. Boulton, who was killed in a auto accident in October.

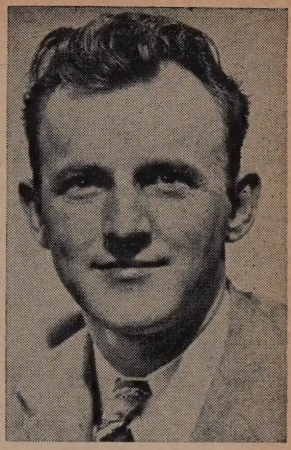
Until the office was made full-time 1947, Dr. Belter had served both t synod and Bethany Church, Burlingto Iowa, where he was pastor 1929-47. licensed pilot, he was accustomed to f his own plane to cover the synod's wi territory.

The Wartburg Synod is expected to en its separate existence on Jan. 1, 196 when its 51 congregations will becom part of the geographical synods on who territory they are. The synod was founde in 1875 as a German-language group.

"Companion" editor retires

Distinguished among American L theran editors has been Dr. Ernest Edw Ryden, editor for 27 years of the A gustana Church's *Lutheran Companio*





RETIRING as editor of the Augustana Church's "Lutheran Companion" after 27 years is Dr. E. E. Ryden (left). Named as his successor is a layman, Paul E. Gustafson, Milwaukee newspaperman (right). Mr. Gustafson, son of an Augustana pastor, is member of United Lutheran Church congregation in Milwaukee, Wis., suburb.

Before becoming editor, Dr. Ryden had served congregations in Jamestown, N. Y., and St. Paul, Minn. During his editorship the *Companion's* circulation grew to 00,000.

Dr. Ryden is author of five hymns in he new *Service Book and Hymnal* and f the book *Christian Hymnody*. He erved for 16 years as president of the oard of trustees of Augustana College. Now 74, he recently announced his re-irement from the editor's chair as soon s a successor could be found.

Last month the Augustana Book Con-ern, which publishes the *Companion*, an-ounced that Paul E. Gustafson of Mil-vaukee would become editor on Feb. 1. Mr. Gustafson, son of an Augustana Lu-heran pastor, is religion editor of the Milwaukee *Sentinel*.

The *Companion* will with the forma-on of the proposed Lutheran Church in merica in 1963 merge with *The Lu-heran, Lutheran Tidings* and *Lutheran ounselor* into a new magazine which will e known as *The Lutheran*.

obust clergymen scarce

The Arctic diocese of Canada's Angli-an Bishop D. B. Marsh stretches from e North Pole to northern Quebec. Its 33 mission stations serve about 25,000 people, of whom 10,000 are Eskimos.

To serve this rugged territory the bishop needs at least nine more missionaries. They must be robust men, who can travel by dogsled and endure the cold nights in tents. Beside their spiritual duties, they must often do medical or dental work. The bishop claims that he himself has pulled out countless teeth and has often acted as a midwife.

Last month the bishop made a six-week trip through Great Britain seeking candidates for missionary work. He reported failure. There were nibbles from 25 prospects, including two women, he reported, but none would sign up.

And so forth

The Rev. Joel Lakra, 66, has been named head of the reunited 200,000-member Gossner Lutheran Church in India. The American-educated churchman had headed the church from 1942-54, when a tribal rivalry caused a temporary division in the body.

Membership in the Methodist Church in the U.S., Puerto Rico and Cuba has reached 9,910,741, the church's statistician said.

THE YEAR IN THE CHURCHES

A STATEMENT drawn up in 1789 colored the American religious scene in 196(It was the First Amendment to the U.S. Constitution, which provides that "Congres shall make no law respecting an establishment of religion or prohibiting the fre exercise thereof." The application of this so-called "wall of separation" betwee church and state affected the Presidential campaign, got the U.S. Air Force int hot water, and dropped several religious hot potatoes on the laps of the justices c the Supreme Court.

MUCH OF THE YEAR'S major religious news was triggered by pressures originating outside the churches. Problems of race relations and of growing nationalism affected the world-wide scene. Inside the U.S., churches faced a changing culture pattern. Protestants could no longer claim to be the dominant force in the nation's life.

Within the churches there was continued stirring toward unity. Lutherans had a special reason to rejoice as one great merger was completed while another became a certainty.

First Roman Catholic President

When U.S. voters put Sen. John Fitzgerald Kennedy of Massachusetts into the White House, it marked the first time a Roman Catholic had been elected to the nation's highest office. Throughout the political campaign religion had figured as a major issue. After winning the West Virginia primary, Candidate Kennedy announced with relief that the issue had been buried, but he was wrong. It cropped up again and again. Sometimes the discussion was thoughtful and conscientious; at others it was rabid and bitter.

The U.S. Constitution states that no religious test shall be required for public office. However, some feared that a Rc man Catholic would be subject to th influence of a church which enforced it precepts with the threat of punishmer or excommunication; which claimed tem poral power as a sovereign state, an which held it was superior to the state.

Sen. Kennedy declared repeatedly th as President he would "act in accordanc with . . . the public interest and not accordance with the dictates of any e clesiastical authority or group." The R man Catholic Church "has no claim ov my conduct as a public officer sworn do the public interest," he affirmed. "D not expect me to explain or defend eve act or statement of every Pope or prie in this country or some other, in th century or the last."

Opposition is strong

Anti-Catholic literature flooded th country. In at least two cases, the R man Catholic fraternal organizatic Knights of Columbus took court actic against agitators who circulated a fal K. of C. oath. The purported oa pledged members of the group to "han boil, burn, strangle and bury alive" Prc estants and Masons.

In September, 150 "conservativ

CAMPAIGN ISSUE DRAMATIZED AT A NEW YORK CHARITY DINNER
Roman Catholic Cardinal Francis Spellman is flanked by Sen. John F. Kennedy and Vice Pres. Richard M. Nixon at event honoring Alfred Smith, first Catholic candidate

clergy and laymen met at Washington. They declared that a Roman Catholic would "be under extreme pressure from the hierarchy of his church" and therefore be unfit for the Presidency. Chairman of the meeting was Dr. Norman Vincent Peale. When the statement aroused a storm of protest, Dr. Peale tried to dissociate himself from it. "I was not duped, only stupid," he confessed to his congregation in New York.

Position is defended

The Democratic National Committee named five "anti-Catholic extremists" as "preachers of hate." It also listed "hate sheets" issued by their organizations. When Dr. Carl McIntire of New Jersey, one of those accused, charged down to Washington to demand a retraction from Sen. Henry M. Jackson, national chairman of the Democratic Party, he got a flat refusal.

On the other side, Roman Catholic spokesmen advocated church-state separation. Traditional papal statements about the church's right to supremacy over the state do not apply to the American scene, Father Gustav Weigel of Woodstock, Maryland, declared in a lecture circulated by the secretariat for the U.S. Roman Catholic hierarchy. Bishops and clergy would not interfere with a Roman Catholic President, he said.

A group of 165 Roman Catholic laymen issued a statement affirming loyalty to American ideals of "full freedom of belief and worship." They deplored denial of religious freedom in "any land, especially in countries where Roman Catholics are a majority."

Responsible church bodies—including several Lutheran groups—urged that a candidate's religion should not be the deciding factor for voters. The "person best qualified" and the one who would "make the ablest and fairest President" should be chosen, they stated.

On the eve of election, the final hornets' nest was stirred up by a group of 20 Lutheran theologians, who issued a statement endorsing Sen. Kennedy. Strong denials that the statement represented any official Lutheran position came from Presidents John Behnken (Missouri Synod), Fredrik A. Schiotz (The American Lutheran Church), Malvin H. Lundeen (Augustana) and Executive Director Paul C. Empie (National Lutheran Council).

Effect on election

When the air had cleared after the balloting, pollsters and pundits assessed the effect of the religious issue on the election. There was some disagreement.

A Gallup poll survey in late November indicated that Protestant voters had not shunned Mr. Kennedy because of his religion. Compared with the 63 per cent of the Protestant voters who had supported President Eisenhower in 1952 and 1956, only 62 per cent were in the Nixon column in 1960. A sharp shift among Roman Catholic voters, who cast their ballots for Sen. Kennedy, was the decisive factor.

The Bible goes to court

Four religious questions landed on the laps of the U.S. Supreme Court . . .

1) Does reading the Bible in public schools constitute an "establishment of religion" and thus interfere with the rights of atheists and unbelievers? The question was raised in Pennsylvania, New York, Florida and elsewhere.

2) Does the closing of business on Sunday support the Christian faith and infringe the rights of Jews and other minorities? Roadside discount houses in Pennsylvania and Virginia, kosher butchers in New Jersey and Massachusetts fought Sunday closing laws.

3) Does Connecticut's ban on giving of birth control information—supported strongly in recent years by the state's Roman Catholic legislative majority—threaten the life of those who might die in childbirth? A Yale University medical school professor and two Connecticut mothers claimed infringement of their constitutional rights.

4) Can Maryland bar an atheist from becoming a notary public because he will not take an oath of office "before God"?

The nine justices in Washington were spared two other cases. New York's courts ruled that a nonsectarian prayer in school classrooms did not infringe anyone's rights; and that the phrase "under God" in the pledge of allegiance to the flag was a proper statement in a nation that prints "In God we trust" on its coins.

The Air Force Manual

Early in the year the U.S. Air Force got its knuckles rapped. Congressmen learned that among 567 pamphlets issued for enlisted men were some instructing on how to mix cocktails and how to wash officers' dogs. The climax came shortly afterward—a manual on how to recognize Reds dug up some old and long-disproved slanders about clergymen. It repeated charges that 30 of the 95 translators of the Revised Standard Version of the Bible were affiliated with Communist fronts and added that the National Council of Churches supported the Communist line.

Reaction was fast and furious. Air Force Secretary Dudley Sharp promised to withdraw the offending book from circulation and Defense Secretary Thomas Gates apologized for its contents. A dozen Congressmen took the floor to defend the National Council. Only Rep.

Francis Walter, Pennsylvania Democrat who heads the House's Un-American Activities Committee, and a few other committee members tried to justify the charges. Dozens of church organizations expressed unwavering faith in the council and its leaders. New York's Roman Catholic Cardinal Francis Spellman "deeply deplored . . . unfair deductions" that reflected on the loyalty of the Protestant clergy.

Trouble in the South

Slow compliance in some areas of the South with the Supreme Court's 1954 order for "deliberate speed" in school integration led to increasingly aggressive action. As pressure groups joined those seeking social justice, problems became more involved.

First new effort was the "sit-in," in which Negro student groups made an effort to get service at store lunch counters. They said the stores welcomed Negro customers in other departments. Many church and Christian student groups supported the "sit-in" as a non-violent demonstration for civil rights.

Next came a "kneel-in" movement. Groups of Negroes came to services at all-white churches. In most cases they were seated without incident, at first. When after several Sundays it became clear that they were not present for worship, some churches turned them away.

. . . and in South Africa

Most explosive race problem was in South Africa, where the government moved ahead with its strict segregation program, *apartheid*. Mingling of races was prohibited. Negroes were moved to separate villages and required to show identification cards if they appeared in white areas.

After soldiers had killed 60 Negro demonstrators at Sharpeville, Anglican Bishop Richard Ambrose Reeves urged government investigation. Anglican Archbishop Joost de Blank also led protests.

Bishop Reeves fled from South Africa in March, fearing arrest. When he re-

CLERGYMEN PICKET CHAIN STORE ON NEW YORK'S FIFTH AVENUE
They protested lunch-counter segregation in southern stores

turned to his post in September, police gave him 30 minutes to pack and deported him on an airliner for England.

Anglicans urged race equality, while the Dutch Reformed churches supported the government's program. After bitter debate between Dr. de Blank and Dr. Abraham Merwe, Dutch Reformed leader, the Anglicans asked the World Council of Churches to oust the Reformed units. Instead, the Council last month held an eight-day conference of its eight South African members, got them to agree on a resolution advocating racial justice. Leader of the peace-making conference was Dr. Franklin Clark Fry, United Lutheran president who heads the WCC's central and executive committees.

. . . and in Latin America

Conflict between the Roman Catholic Church and the government broke into the open in Cuba, Haiti, San Domingo and Puerto Rico. As conditions in Cuba worsened, the church's prelates charged openly that Premier Fidel Castro was under the Communist domination. In retaliation, rioters disturbed services and attacked worshipers. At year's end there were strong hints that the Vatican might give Castro an unusual Christmas present —excommunication.

In Haiti and San Domingo, dictatorial governments deported priests accused of plotting with opposition parties.

In Puerto Rico, the Roman Catholic bishops entered the political arena. They warned parishioners that to vote for the Popular Democratic Party of Gov. Luis Munoz Marin would be "sin." The 12-year Munoz administration had barred Roman Catholic religious instruction from public schools and had advocated birth control to help solve the island's population problem. Although Roma Catholics claim 90 per cent of the island people (observers said 25 per cent woul be a closer figure) Gov. Munoz won r election by a bigger margin than befor When zealous priests tried to punish com municants for their "sin" they wer quickly shushed by the redfaced hie archy.

Can churches unite?

Christian unity was strongly advocate during 1960. In November, Dr. Geoffre Francis Fisher, Archbishop of Cante bury and leader of the world's Anglican paid a "courtesy call" on Pope Joh XXIII at Rome. The two talked for mor than an hour. A few days later, D Eugene Carson Blake, head of the Unite Presbyterian Church, startled a servic marking the opening of the assembly o the National Council of Churches b proposing immediate union of the Pre byterian, Methodist, Episcopal and Unite Church of Christ (Congregational an Reformed) bodies.

One Lutheran merger reached comple tion. The American, Evangelical an United Evangelical churches met at Min neapolis to unite into The American Lu theran Church. The 2,300,000-membe body started full operation Jan. 1.

A second Lutheran merger moved im pressively forward. As their convention met, the Augustana, American Evangeli cal, Suomi and United Lutheran churche voted overwhelmingly to combine into 3,200,000-member Lutheran Church i America. Subject to necessary ratifica tions, the merger schedule calls for a organizing convention in June, 1962, wit full operation to begin Jan. 1, 1963.

There was more news on the unit front. Dr. John W. Behnken, Missou Synod president, said in September tha

HONORING DR. FRY on his 60th birthday, Board of Publication Executive Secretary H. Torrey Walker (right) hands him first copy of informal biography, "Mr. Protestant." Book included tributes to United Lutheran Church leader from world's leading churchmen.

his body "did not intend to be stymied" in its plans to co-operate with other Lutherans. Doctrinal talks between Missouri and National Lutheran Council representatives moved forward smoothly.

Last act for ULCA

With merger plans thundering to a climax, the United Lutheran Church held what was likely to be its final convention.

Major discussion centered around adoption of a long-awaited statement on the Sacrament of the Altar and another urging cessation of nuclear weapons testing. A third proposal, that capital punishment be abolished, was defeated.

Chosen as secretary of the ULC was Dr. George F. Harkins, assistant since 1949 to Dr. Fry. He succeeded Dr. F. Eppling Reinartz, ULC secretary since 1947. Dr. Reinartz this week began new duties as president of Southern Seminary, Columbia, South Carolina.

Slowdown in membership

The "religious revival" of the postwar slowed down to a crawl in 1960. Figures released by the National Council of Churches showed that church membership in the U.S. had gained an 0.4 per cent, while population growth was 1.8 per cent.

United Lutheran growth was 1.5 per cent, lowest in some years. Sunday school enrollment decreased slightly.

People in the news

Death reached into the ULC's official family to claim Carl Warden, ULC comptroller since 1948 . . . Serious illness laid low Dr. Carl Lund-Quist, Lutheran World Federation executive. He resigned his LWF post in August . . . Dr. Paul C. Empie, National Lutheran Council executive, recovered from a heart attack and was able to resume his work.

Dr. Alfred Jensen, 67, president for 24 years of the American Evangelical Lutheran Church, retired and will be succeeded by the Rev. Anders E. Farstrup . . . TALC elected Dr. Fredrik A. Schiotz as president . . . National Council of Churches chose as president Indiana industrialist J. Irwin Miller.

WASHINGTON

By ROBERT VAN DEUSEN

NEW CABINET

THE FIRST major task that faces a president-elect is his choice of advisers. Americans of both parties followed with interest the announcements in the press and on radio and TV as the cabinet posts were filled one by one.

It became evident that the reins of government were to be in younger hands, not only in the White House but in many executive departments. This transfer of power from one generation to the next promises an accent on vigorous approach to national and international problems. Time will tell whether youth will bring with it a lack of seasoned judgment.

Experience of many kinds was represented in the men chosen to make up the cabinet: three state governors, a member of Congress, two with records of responsibility in the State Department, one with Congressional staff experience, one each from industry, labor, insurance, and philanthropy. In addition to their special areas of competence, most of the appointees had one thing in common: an awareness of the global implications of their job, a sense of the interrelation between domestic and foreign policy.

Religious affiliation did not seem to play a significant role in the selection of cabinet members. The men, all said to be active in churches or synagogues, were six Protestants, one Roman Catholic, one Mormon, and two Jews.

As in previous cabinets, there was a degree of bipartisanship. Two out of the "big three" cabinet posts went to Republicans: Robert McNamara to head the mammoth Defense Department, and Douglas Dillon the Treasury Department.

State, Justice, Agriculture

THE appointment most eagerly awaited was that of Secretary of State. The choice of Dean Rusk, president of the Rockefeller Foundation, met with wide approval. An old hand at foreign affairs, Rusk had held the key post of Assistant Secretary for Far Eastern Affairs at the time of the Korean conflict. His work with the Rockefeller Foundation has sharpened his global interests and deepened his perception of human and social values.

Rusk's service in a nongovernmental framework has made him more aware of the role of voluntary agencies in national and international life. Chester Bowles and his deputy will bring to the State Department rich insights from his diplomatic service in India.

JOHN KENNEDY'S appointment of his brother to the post of Attorney General caused some raised eyebrows. The youngest member of the team, Robert Kennedy's leadership in the Department of Justice is expected to include a campaign against racketeering in the labor movement and an effort to map out a constructive role for the federal government in the progress of racial integration.

Orville Freeman as Secretary of Agriculture has accepted an unenviable post in which he is sure to be under fire no matter what farm policy he proposes. One of the toughest problems this Lutheran will face is that of mounting surpluses in the face of a world food shortage.

By Herman G. Stuempfle, Jr.

"This is the break we've been waiting for," Frank Johnson had shouted when he received the letter from "Conroy and Stapleton, Makers of Fine Furniture since 1913." The letter contained a job offer—plant manager, at a salary that made his present paycheck look puny.

Frank and his wife Mary didn't have to "think it over," as the letter suggested. His income couldn't keep up with the demands of a growing family, his present job held no future. The new job meant moving to a new town, but then, people were moving all the time in search of better opportunities. Mr. Conroy's letter, Frank and Mary agreed, was like an answer to prayer.

A year later they were thinking long second thoughts. "Conroy and Stapleton" was not what it appeared to be to an outsider. Behind the "fine furniture" for which the firm was noted was a shabby story of below subsistence level wages, poor working conditions and harsh personnel practices.

The workers had never been allowed to organize. Talks of a union were scotched by a few strategic dismissals. There were no official channels of communication between workers and owners. Frank Johnson soon found himself in the awkward and unwanted position of representing employees' grievances before the company officers.

It was also a risky position. Frank could sense Mr. Conroy's rising irritation each time he presented a worker's complaint or suggested ways of improving morale or safety.

But somehow he couldn't stay aloof. He knew that many of the grievances were justified. And he couldn't shake off a sense of guilt about administering policies in which he didn't believe.

The issue came to a head when he received a memo directing him to fire George Naylor. George Naylor, a lathe operator, had missed more days than he had worked over the past month. In every instance but one there had been a legitimate excuse.

THIS IS THE STORY OF A MAN WHO DISCOVERED THAT ANSWERS ARE EQUALLY INAPPLICABLE TO PROBLEMS OF LIFE AS THEY ARE TO QUESTIONS OF FAITH. BUT BOTH HAVE TO BE INVESTIGATED IN LIGHT OF EACH OTHER. THIS IS EXACTLY WHAT PARTICIPANTS AT THE ULCA'S FAITH AND LIFE INSTITUTES TALK ABOUT . . . .

But Frank knew that other factors were behind the memo. George Naylor was one of the most vocal critics of plant conditions. There was a rumor that he had been in touch with a union organizer. To management, he was a trouble maker and had to be dealt with.

Frank knew that this was the showdown for both himself and George Naylor. The easiest thing to do was to act as Mr. Conroy's hatchet man. Hiring and firing *was* part of the job he had contracted to do. To balk would mean a head-on collision.

THAT NIGHT Frank Johnson walked home with many questions on his mind. Was it fair to Mary and the children to risk their security? They would lose heavily if he had to move again.

He wasn't sure whether he could find other work quickly. Why should he be a martyr? After all, George Naylor would be fired no matter what stand he took.

Besides, he didn't really care for George personally. The man rubbed him the wrong way. And wasn't there some truth in James Conroy's repeated insistence that these people didn't *have* to work for him? If they didn't like what they found why didn't they go somewhere else?

On the other hand, would not Frank's removal from the firm only make things worse for the workers? The owners would make sure the next plant manager wa 100 per cent on their side.

Finally, he wondered what light hi faith had to throw on his dilemma. H was no saint—not even regular at church but he did believe that if religion didn matter at work it didn't matter at al A sentence from the gospels kept goin through his mind, "If any man woul come after me, let him deny himself an take up his cross and follow me." An yet, it wasn't only himself who was in volved in this decision.

Frank Johnson was struck by th thought that most decisions are not be tween simple alternatives of right an wrong. Our choices seem more ofte between shades of gray. No matter whic way he decided, somebody was going t be hurt. He wished he had someon with whom he could talk it over. H would discuss it with Mary, of course But she was part of the problem. H needed help from someone outside wh could make him see things as objectivel as possible. If only he knew who coul do it.

I CAN'T WRITE the conclusion of Fran Johnson's story. Perhaps you could writ one out of your own experience. Fran Johnson's dilemma is unique only in it details. The substance is common to u all.

The "man on the spot" could be wea ing almost any kind of clothes—a su

geon's gown, a farmer's overalls, a judge's robe, a nurse's cap, a business suit. Every person is required to make frequent ethical choices within the framework of his own life setting.

It's well to leave the story of Frank Johnson open-ended for another reason. Whatever he decides won't end his dilemma. His decision creates a whole new life situation for himself and others. Further choices become necessary.

There is no end to moral testing. Life moves from one decision to another, each different from the one before. The weight of anxiety we feel in such moments may lead us to long for an authority—the church, the Bible, a person—to hand us simple, clear-cut answers and get us off the hook.

HERMAN G. STUEMPFLE, JR., became the Board of Social Missions associate director of social action last year. At 37, the Central Pennsylvania Synod pastor served St. Matthew's Church, York; Our Saviour Church, Baltimore, and, from 1953 to 1959, Christ Church, Gettysburg. He's a graduate of Susquehanna University and Gettysburg Seminary, was ordained 1947.

ONE OF THE newest programs in the United Lutheran Church in America is designed to help people deal with the realities of everyday life. Its title, "Faith and Life Institutes," indicates the two poles around which it moves. On the one hand are the resources and perspectives of Christian faith. On the other are the facts of daily life—the tasks and choices which occupy our working hours.

Too often these poles are kept apart. Faith is something to be taken care of at church and possibly at home, but in the market place or at city hall we are apt to say, "Business is business," or "Religion and politics don't mix."

The Faith and Life Institutes grow out of the conviction that genuine faith will find expression in every realm of life. In the words of the program director of an Ohio television station, they represent an effort to get "religion down where the rubber hits the road."

RESPONSIBILITY for developing the institutes was given the Board of Social Missions by the 1958 Dayton convention of the church. Five pilot projects had been held to test the idea.

In Ontario, a cross-section of laymen discussed "The Outreach of the Christian Life." People from agricultural occupations in Iowa explored "The Farmer Under the Impact of Technology." Men in industrial management positions in southern California discussed "The Company Man." Eighty career women came to Washington to consider "The Changing Role of Women in Public Life." A small

group of doctors talked near New York City about "The Science of Man and the Practice of Medicine."

Response was enthusiastic. Participants appreciated the fact that the church was not talking about how they could be more useful to the church but how the church could help them bring their daily lives with its multitudes of responsibilities and decisions into better context with their faith.

The atmosphere was informal and relaxed. They would meet at an inn or conference center a short distance from the participants' homes from Friday evening through Sunday noon. Groups would be relatively small. There was a minimum of lecturing—usually one address by a representative of the occupational group and one by a theologian. Sometimes Bible study was a part of the program. There was always a closing worship service.

MOST OF THE week-end was given to open discussion in which the participants themselves talked about the questions which concerned them. Church leaders did not attempt to give answers. They know that authoritative answers to ethical questions may not be possible.

Only the person facing the decision has the right to reach a conclusion. No one else knows all the facts of his situation. Yet, people discovered that light sometimes breaks in upon them as they talk together within a framework of Christian faith. At least, they went awa sustained by a sense of community wit those whose experiences matched thei own.

Encouraged by the response to th pilot-projects, the Board of Social Mis sions has now embarked on a long-rang program of Faith and Life Institutes During the next 18 months, institute will probably be held for people in wide variety of fields: union leaders lawyers, nurses, government officials sales personnel, husbands and wives young workers, journalists, nuclear phy sicists, space scientists.

AN EFFORT will be made to involve no only Lutherans, but also those of othe denominations, even people with no re ligious identification at all. No attemp to proselytize is made. The aim is t bring the Christian message into oper dialogue with the most unsettling ques tions which emerge from our involve ment in the everyday business of living

Frank Johnson's story is open-ended Each Faith and Life Institute is equall open-ended. People go home to test thei new insights against the demands of life

And certainly the Faith and Life In stitute program as a whole is an unfin ished story. The Board of Social Mis sions hopes to learn from these early ex periments much that will help the churc minister more relevantly and realistically to men and women called to live in a complex and confusing age.

IF THE WORLD has not yet changed and if the worldlings are spiteful enough to harass us with the question of what actually has changed in two thousand years of Christianity, then the fault lies not with the wicked heathen who have sabotaged the kingdom of God but rather with the large number of Christian duds who have burrowed themselves into the ground and think they have done their duty.

—HELMUT THIELICKE in *The Waiting Father* (Harper)

Is there still room for miracles in this modern age of ours? One woman asked the question and found the answer in faith

A surgeon's hands are instruments of God

By Virginia Carlisle

"Doctor," I asked, "can anything be done?"

He was a middle-aged man with kind eyes and he was trying to be as gentle as he could. But he spoke now without hesitation.

"I'm afraid not, Mrs. Carlisle," he said.

I looked around in the stuffy, small examining room of the eye, ear, nose and throat clinic thinking of what to say next. The doctor had confirmed what I had feared. I was a victim of osteosclerosis and I was going deaf. Even the name of the disease had a terrifying sound.

He had told me that it was usually a hereditary disease and I had nodded. My father was almost deaf by the time he was fifty and even though he had tried to be brave he had never adjusted to the impairment. He was a proud and handsome man and the hearing aid, which twenty years ago was an ugly, clumsy contraption, was a source of constant humiliation to him. His business and his social life were equally affected. And now it was my turn.

"A few experimental operations have been performed in the past," the doctor said now. "None has proved successful. I'd say, take care of your general health, avoid having children because your condition might be made worse by having another baby and keep in touch with me. When the time comes you'll use a hearing aid."

The time came sooner than I expected. Within five years I was down to the point where normal sounds receded into meaninglessness. Instead my head buzzed with the maddening noise of roaring, buzzing, hissing and ringing sounds in my ears.

I became extremely nervous, had dizzy spells, lost my appetite, couldn't sleep and plunged into deep depression.

Finally in the darkness of a sleepless night, I cried out for an answer to the question which has existed in the mind of man since the beginning of time. Why?

Why does God bless one with good health, while another is sick, allow one to become blind, while another sees, give one good ears while another is doomed to silence? Why had this tragedy happened to me?

My grandmother, dead for many years, had found her answer to the trials of life in a quotation found in Job. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." Could I accept this theory?

Would a God of love shower his children with bountiful gifts only to take them away? Everything within my limited reasoning power repudiated it. Somewhere there had to be a better answer. If I could just calm down, I thought, I might find it.

I TURNED to the New Testament and studied the character of Jesus. St. John tells us that Jesus is God, that he was the Word made flesh who dwelt among us. In this light I recognized him as all-powerful.

I studied his ministry to the sick and afflicted, and in the light of his healing miracles, I recognized him as all-gracious. This eliminated the possibility that God wanted me to suffer.

Yet many questions remained unanswered. Why were miracles no longer in evidence? Is not Jesus the same?

CONTINUING to study I realized that the early followers of Jesus had an unusually strong faith, and this posed another question. Could the modern Christian's difficulty lie in his lack of faith?

Bringing the question back home, I probed still deeper. Could God, through faith alone, restore my hearing? Would he restore it?

That night I prayed, and my prayer was not unlike the simple prayers of my childhood. "Dear God, please make everything right for me again. Remove my handicap and let me hear."

But even as I prayed, something told me that I was asking for an improbable thing to happen. The doctor had told me that osteosclerosis means hardening of the ear bones. A calcium deposit forms around the base of one of the little bones in the middle ear known as the stapes. This deposit causes the bone to become welded or stuck to the oval window, thereby preventing vibration and transmission of sound.

Was it logical to believe that God, in some spectacular way was going to remove those calcium deposits, release those stapes, and restore my ears to normal?

NO, I THOUGHT, I have become too scientific in my thinking to believe that. But if I refuse to believe that God ministers to my own individual needs, what is the essence of my faith?

I decided to go back to the beginning of the whole miserable business. The doctor had told me that osteosclerosis was incurable. That being the case, it would take a miracle to cure it, and since I couldn't believe in a primitive miracle in a modern world I was lost, having failed to find God's role in human suffering.

Then suddenly my mind was struck with a single phrase, "primitive miracle in a modern world." I couldn't believe in that, but what was to prevent me from believing in a modern-day miracle in a modern world. The doctor had said at that time that a few experimental opera-

THE POWER IS STILL FROM GOD

tions were being performed but that none had been successful. He had said it *at that time.*

Jeepers, I felt like shouting appropriating one of my daughter's favorite words, that conversation had happened five years ago. And the world moves on, progress is made. Perhaps the deaf might hear again. And suddenly I felt hopeful and out of that hope, vague as it was, came a new realization of God's love as it might apply to me.

I know this sounds incredible but not long afterwards I heard of a young doctor in a southern city who had been surprisingly successful in performing delicate ear surgery. Could he correct a condition as difficult and hopeless as mine? I decided to find out.

AND SO, ONE DAY I sat again in the examining room of an ear clinic waiting for the doctor to tell me whether there was hope. This time, the doctor's expression was different from what it had been years ago.

Patiently, he again explained the condition, and with the help of a chart showed me what he proposed to do to correct it. The operation was very delicate and very new, but a high percentage of patients were reporting amazing results. Would I submit to the operation? Practically deaf in one ear, I had nothing to lose.

Eight months later in January 1960, I entered a large city hospital for surgery. I rested quietly in bed the afternoon and evening proceeding the operation. I was

disturbed only twice, once when my supper tray was brought in and again when a little nurse came to prepare me for surgery and shave my head two inches above and around the right ear. We both laughed at my haircut. The next morning I was given a sleeping tablet and local anesthesia. The stretcher arrived, my husband gave me a quick kiss, and I was wheeled into surgery.

IN THE OPERATING ROOM, with the aid of a powerful surgical microscope, one-half of the drum in my right ear was lifted to one side, making it possible for the surgeon to see the little bones in the middle ear. Then a vein was removed from the back of my hand and used as a graft to cover the opening created by the removal of the entire stapes which had become jammed. The diseased bone was then replaced by plastic tubing.

At no time was I afraid, for I knew a modern-day miracle was taking place. The surgeon performing the delicate operation was an instrument of God, and the hands that worked over me were gentle hands like those of the great physician who used such resources as were available in his day to assist him in restoring hearing to the deaf, sight to the blind, and speech to the dumb—clay and spittal and an unwavering faith in the power of God.

Modern medical science has provided the surgeon with knowledge, surgical instruments, and antibiotics to fight infection, but the power is still the power of God. The miracle is a miracle in any age, for every believer.

THE SURGEON and I recognized our moment of triumph when the plastic stapes allowed vibration to transmit sound from the drum to the inner ear. The first thing I heard clearly was the sound of music. It sounded heavenly to me even though it just came from a radio at the far side of the room and turned low so that only healthy ears could hear it.

Next came the surgeon's voice in clear normal speech. Then my ear was packed and the operation was over.

I felt myself being wheeled down the long corridor to my room. The voices were loud and sounded mechanical. I was drowsy and fell asleep.

In the weeks that followed, I existed in a new world. Every day I discovered new sounds. First it was the ticking of the alarm clock, next the running of the motor in the refrigerator.

Even before my hearing had been affected, I had never suspected that there might be so many exciting sounds.

WHEN I WAS able to be out in the open again, I recaptured sounds of nature I had long forgotten, the rustle of leaves a breeze, the ripple of a wave, the song of a bird. I was so overjoyed I wanted to tell the whole world about my wonderful experience.

This must have been the way the people had felt who were cured by a miracle two thousand years ago—the deaf, and the blind, and the lame. And when I stood with my congregation again the first Sunday after the convalescence and joined in singing the Doxology, the words "Praise God from whom all blessings flow" took on a meaning I had never suspected they might have for me.

To Wed or Not to Wed?

Church and state tangle in Scandinavia over the remarriage of divorced persons

WEDDING BELLS WERE RINGING in Scandinavia but in a few cases they brought dismay. In Norway conservative church circles were upset because 28-year-old Princess Astrid is going to marry a 33-year-old divorced businessman, Martin Ferner. Mr. Ferner's first marriage was ended in 1953.

The retired bishop of Dortheim, Arne Fjellbu, has declared himself ready to perform the marriage at the bidding of King Olaf, who is titular head of the Church of Norway. Bishop Fjellbu noted that he had previously officiated at the remarriage of divorcees. He pointed out that in this case a clergyman must act according to his own conscience, since the church has no strict rule preventing the remarriage of divorced people.

Bishop Fjellbu is said to have told friends privately, however, that it would have pleased him more if the King had asked someone else to officiate at the Princess's wedding. It is reported that the Bishop of Oslo, Johannes Smemo, had refused to officiate.

Most of the Norwegian bishops have refused to perform marriage ceremonies for divorced persons and this is also the stand taken by the clergy at the church at Aker near Oslo, where the wedding will take place on Jan. 12.

NORWEGIAN CHURCH PAPERS could not refrain from drawing parallels to the well-publicized case of Princess Margaret of England whose romance with divorced Air Force officer Peter Townsend was squelched by the Church of England's refusal to pave the way for marriage.

The periodical of the state church, *Vart Land*, pointedly reminded its readers that the English princess had to give up her wedding plans and hinted that it might have been better if Princess Astrid had shown herself equally level-headed and taken the same "painful path."

According to *Vart Land* it would not be appropriate for Princess Astrid to con-

Courtesy Norwegian Information Service

PRINCESS ASTRID OF NORWAY
no painful path

tinue in her role as "first lady" at the side of her father, the king, after the wedding has taken place.

A WEDDING THAT did not take place received an almost equal amount of publicity in Sweden although involving only commoners.

The court of Eskilstuna in eastern Sweden sentenced an assistant pastor of the Swedish State Church to forfeit 25 days' pay because he refused to perform a wedding. The Rev. Alf Haerdelin was asked last June to officiate at the marriage service for a divorced man and his pregnant fiancee. He refused, invoking the authority of scriptures (Matthew 5:31, 32) and claiming that re-marriage of divorced persons was contrary to God's command.

The court ruled that a minister of the state church does not have the right to decide according to his private conscience whether or not to perform a marriage ceremony just as an officer of the armed forces or a judge cannot refuse to serve because of personal prejudice or conviction.

In the meantime the couple, expecting its second baby, had requested a civil marriage ceremony which was granted. In Sweden the pastor officiates both on behalf of the church and of the state and is responsible for religious and civil marriages. In both cases he has no right to make the performance of the rite dependent on his personal opinion about the worthiness of the marriage partners.

ALTHOUGH THIS CASE occurred in the central Swedish diocese of Oja-Vaestermo, it has had national repercussions. It has renewed sharply the question of whether stricter rules should be adopted to define the duty of the clergy in marriages.

Ever since the general assembly of the Swedish Church in 1915 affirmed the duty of the clergy to perform marriages, there have been strong reservations on the part of some. At every assembly in the years immediately following there were efforts to amend the rule, but without finding an acceptable solution.

The assemblies in 1953 and 1957 decided unanimously that the government should institute a reform in marriage laws that would take into consideration the conscientious belief of the clergy so they would not have to act out of harmony with their basic understanding of marriage as a true, life-long commitment. In this connection they quoted the Swedish confessional statements which consider marriage an unbreakable bond and yet justify separation and remarriage under carefully defined circumstances.

When may a pastor refuse a church wedding? This is the point on which church assemblies have not been able to agree and this has doubtless prevented a solution for the question.

Both the church assembly and parliament agreed that removal of the marriage duties was not synonymous with freedom of conscience and that the decision in each individual case could not be placed in the hand of the clergy.

It was therefore proposed that the bishops, in accordance with the church rules and those of the Bible, should make the decision in doubtful cases. In this way the conscience of the individual pastor would be freed in handling this difficult problem.

The conviction of the young pastor, who assumed full responsibility for his handling of the case, may lead to a quick solution of the dilemma. Everywhere there is the wish for a clarification of the pastor's role as a civil servant and as the holder of a spiritual office. It was in the first area that the young pastor, who is now no longer in the active service of the church, was found to be delinquent.

FIVE MAKE A FAMILY

Holiday Argument

SOMEHOW, while we were getting ready for Christmas, we found ourselves thinking more than usual about other people —people we may never know or see, but whose lives are bound to ours by the common ties of humanity. At least, *I* found myself thinking such thoughts.

That mood cropped up in the conversation at dinner one night last week. It began with quite an outburst from Pete.

"Do other families have such hot quarrels as we do?" Pete asked. We had been arguing so loudly that Dan banged for order! The subject being discussed was the current situation in the African nations. Karen had recently been a member of a classroom debate team that debated independence and dependence in relation to some of the African areas. She is highly emotional on the subject.

This evening she brought up the subject again. That's when Pete asked his question.

"WE'RE NOT quarreling, Pete," Dan said. "Just discussing. All five of us have opinions. You can't expect five opinions to agree!"

"Don't be stupid, Pete," Karen told her brother. "You belong to an intellectual family. Wouldn't you rather argue about Africa at dinner than about basketball?"

Pete opened his mouth to say *no*, but Sue spoke first. "In geography class we made a big map of Africa on the blackboard. Again! We do it every semester. And every semester the map changes. I wish teacher would make up her mind."

"It's not the teacher's mind," I said. "It's the mind of the African peoples. Africa is changing daily, so the map changes . . . becomes more complex."

"I'll say it's complex," Karen nodded. "In the four weeks that we prepared for the debate, a dozen African situations exploded in Africa and at the United Nations. We could scarcely keep up with the news."

"You know, Dad," Sue interrupted, "I'm glad you decided not to buy me that picture atlas I wanted for Christmas."

"WHY, SUE?"

" 'Cause—it would be passé in a month." *Passé,* I repeated it mentally. She must have learned that from Karen. Sue continued, "I'll wait till Africa and the rest of the world settles down."

"Settles down!" Dan laughed. "The world has never settled down. Never will."

"Be awfully dull if it did," I added.

"But, Mother, we *must settle* some problems," Karen insisted. She held her fork in air, a piece of meat balanced precariously. "A new year . . . and the same old problems!"

See what I mean by the Meltons and their end-of-the-old-year-beginning-of-the-new-year serious thinking?

"We have plenty of problems to settle in our own country," Dan pointed out.

"I know," Karen admitted. "We're nuts to get up steam about black and white relationships in Africa. We ought to concentrate on what's nearer. We can't point with pride to ourselves. Even

at school, there are students who . . . oh, skip it . . ."

"That's the trouble," I said. "We do skip it. We think—oh, that's in New Orleans or that's Little Rock. It couldn't happen here."

I LOOKED AT DAN. "Remember the first Negro family that attended our church?"

"I was *ashamed* of our congregation," Dan said. "I felt like crawling under the pew. And how hurt the pastor was. He welcomes everyone. And, though he knew there would be some opposition to Negro members, it shocked him to see how open some of the opposition was."

"That's changed now, isn't it?" Karen asked. "That was years ago."

"Thank God it is changed," I said prayerfully. "Our congregation has matured."

"And I think we've led the way for some other congregations in this area," Dan said, with a touch of pride.

We talk a lot about segregation and integration at our house. The children are especially interested in the news from cities where school integration efforts erupt in such violence. Pete and Karen follow the news in the daily papers and on TV news reports, and we have listened to TV panel discussions of the problem.

EVEN SUE is concerned. Things worry her. Once she asked, "You mean if Gladys and I lived in some cities, she couldn't even drink out of the same bubbler as I or use the same bathroom?" Gladys and Sue are friends and partners when their class goes on trips. You know how teachers line them up, two by two to keep them in order.

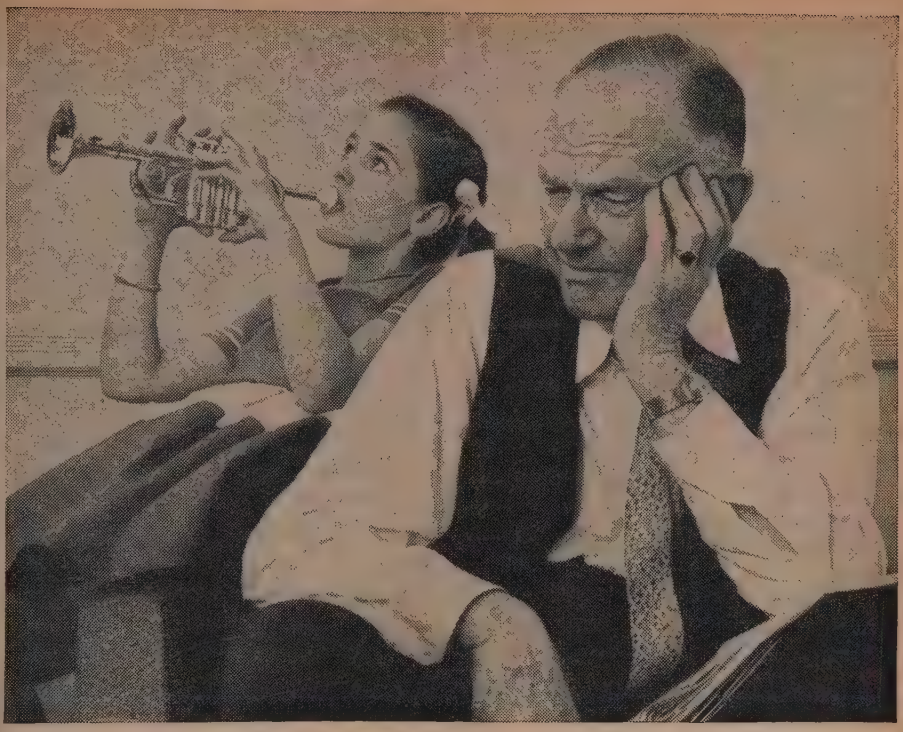
Sometimes our family arguments sound like quarrels, as Pete remarked, but we like to look at many sides of a question. If the children take one side, Dan and I take the other, so opposing facts can be brought out. When Karen said she thought apartheid in South Africa was utterly insane, Dan began his argument with, "Now let's look at it from the side of the whites in South Africa. They have their reasons . . ."

Dan and I are glad that we and our children think about serious subjects once in a while—and worry about them. The end of the old year, the beginning of the new year—this is a time to worry.

ONE OF THE IMPORTANT things to consider in connection with criticism of Albert Schweitzer's relationship with the Africans is that the somewhat arbitrary or patriarchal manner is not reserved for blacks only. Once, while Dr. Schweitzer was superintending a jungle-clearing operation, he ordered the blacks to rest. Then he turned to three white members of the staff, and to me and said, "Now it's your turn."

We obediently took up the work, pulling stubborn weeds from near the trunks of young trees. After about ten minutes we looked as though we had been working ten hours. Our white shirts and khaki pants were drenched. All the while the Africans stood by, looking on us with boundless compassion and appearing desperately eager to spare us further effort. Then the Doctor said we could stop; he just wanted us to have some respect for the requirements of physical labor in Lambarene. He had made his point.

—NORMAN COUSINS in *Doctor Schweitzer of Lambarene* (Harper)



"Because I was nervous—a 'Grumpy Grandpa'—my doctor started me on Postum."

"My grandchildren made me realize how irritable and nervous I was. 'Gee, Grandpa's grumpy!' I heard them whispering. Was something wrong with my nerves?

"To my relief, the doctor didn't think so. He asked if I'd been sleeping well. I hadn't. Then he asked if I'd been drinking lots of coffee. I had. It seems many people can't take the caffein in coffee. Change to Postum, the doctor advised. It's 100% caffein-free—can't make you nervous or keep you awake.

"My grandchildren certainly noticed the change! When you sleep well, when you're not on edge, you have lots more patience. I'm sold on Postum. You will be too!"

Postum is 100% coffee-free

Another fine product of General Foods

WORSHIP NOTEBOOK

BUILDING A CHURCH

A FEW WEEKS AGO I described in these pages a recent book about some of the things we do and use in worship. Although written about Anglican churches, it wouldn't take much for anyone to draw the parallel in Lutheran congregations.

The trouble with a book like the one I mention is that it shows only one side of the picture. Taking a long look at the "ecclesiologists" of the last century (that is the people who "restored" gothic churches, surpliced choirs in the chancel, and rood screens) it will provide ammunition for "let's keep everything simple" boys. There are some who want to discard the "churchly" furnishings that have come into our churches in the last 20 or 30 years.

Just to be against something is not enough. Remember what our Lord had to say about the person who swept out the demon and put nothing in its place. Negativism, obviously, is not the answer.

So I PROPOSE that anyone who bothers to read the book reviewed in these pages, *Fashions in Church Furnishings,* follow it at once with another entitled *Liturgy and Architecture* (by Peter Hammond. London: Barrie and Rockliff, 1961. 191 pages).

Primarily this is a book about architecture. Any congregation planning to build a new church dare not go a step further in its planning until it studies this book. The congregation which builds a new church without following the suggestions made in this book is wasting its time and money, and anything it does will be useless alongside what it could have built had it studied this book.

Lest anyone think that this is a book only for building committees and architects, he couldn't be more mistaken. It is a book every churchman ought to read. For, in writing about the place of worship, Peter Hammond gets to the heart of the matter by talking about the function and the nature of worship. And this, in brief, is what the book is about.

THE ARCHITECTS, he says, who want "a textbook for designing churches" will be disappointed. So too will be those who are satisfied with the results of modern church building, including much of what goes boldly about as "modern" church architecture. Hammond is caustic: "It is hard to think of any field of ecclesiastical investment where so much money has been squandered to so little purpose." He also scores heavily the traditional pattern which saw the altar fastened to an east wall with a surpliced choir blocking the view of the people.

Against all this, his point is clear: "The fundamental problem which we have to face today is not one of style but of function."

Churches once, says Hammond, were essentially buildings for corporate worship—"above all for the eucharistic assembly on the Lord's day." And today's churches must work as a place for the liturgy.

The Lord's Supper is an action, an action in which all—not only the clergy and choir—take their part. This means that the altar, which is the center of this action, must be easily accessible to the people. The layman is not so much one who, because of church regulations, can

not preach and cannot administer the sacrament. Rather by his baptism and confirmation he is a priest, who with his fellow priests offers the sacrifice of thanksgiving in response to God's love.

THE CHURCH building, therefore, ought be more like a playing field than a theater. It is a place of action, corporate action of the people of God. As the family in the home gathers around the dining-room table, so the family in the church ought to be gathered around the Lord's table.

To be sure there are important considerations to be met in setting the altar in the center of a circular or octagonal church. (Excellent photographs and floor plans help the reader to study this possibility.) The choir is not necessarily best located in the space between people and altar.

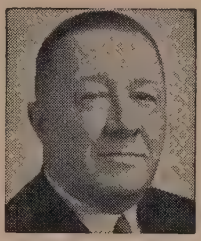
The organ and its location must also be considered. "Its purpose," says the author, "is not to dominate, but to serve the liturgy." Also, the situation of the font must be arrived at by studying the meaning of baptism, not determining where the font will look best.

The most exciting proposal comes when the author reminds his readers that the liturgy is action. What will some of our Sunday morning squatters do with this: "One of the surest ways of breaking down the psychological barriers to lay participation in the liturgy is to get people out of their pews."

MODERN RELIGIOUS art also gets its comeuppance. Huge east-end wall crosses, a German church built to resemble the Greek letters Alpha and Omega (readily discernible only from a helicopter), not to mention architects who "borrow" ideas from the great and make them second rate—these and many other failures are brought under the scrutiny of a man who wants to make churches live.

But this can only be done if the members of the church realize that they are a community, and the only way to achieve a sense of community is, says Hammond, in the Eucharist, the common meal of the people of God in the house of God. Building churches which meet this qualification is a necessary first step.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

At thirteen

QUESTION: A thirteen-year-old boy, who is a relative, has become a problem. He is tall, good-looking, and strong. Since his father badly mistreated his mother she obtained a divorce. Albert, therefore, has no father to help him or discipline him. His mother doesn't seem equal to the task.

The boy is bright, and does well in school. The main trouble is that he is not polite to his mother. Even though she has so patiently cared for him he is insolent, makes demands of her, and speaks in loud commanding tones. She is quite discouraged about the situation. The loving devotion has not been appreciated. It may be, however, that she gives Al too many directions.

REPLY: Albert is in a transitional period, passing from childhood into adolescence. He undoubtedly is torn in different directions, and probably is a puzzle even to himself. The broken

home is a real handicap. The conflicts between the parents have probably set somewhat of a pattern for his reactions to his mother. Furthermore, lack of domestic harmony has interfered with his proper discipline in the past. Parents need to be a unit in dealing with children. While Al bears considerable responsibility for his behavior, he is also a victim of unfortunate conditions.

The boy needs some mature person, to whom he looks up, to sit down with him and talk over his situation. It seems unlikely that his mother can do it. Is there not someone near enough to him who can step in and give help—talk with him about his problems from time to time, and inspire him to better relations with his mother. This person will need to talk with his mother also, for she may be keeping the fire burning by "nagging."

Does Albert attend Sunday and church services? Has his pastor talked to him? Perhaps the pastor is the one to talk to him. It is sure that he would get some help, probably indirect, from Sunday school and church experience. After all, no problem is properly or permanently solved on anything less than Christian ideals. Church and church school attendance must not be "hit or miss," but regular over a period of time, and any personal ministration will need to extend over some time and manifest a real interest in the boy.

Mistake

QUESTION: About eight years ago I made a terrible mistake. I had an affair with a young man with whom I thought I was in love. Ever since then I have been punishing myself—believing I have no right to marry. Now I have become acquainted with a fellow who is giving me a great deal of attention. I love him and would like to marry him very much.

Ronald seems to think I am wonderful. He treats me as a woman should be treated. He gives me more than my share of respect. He has now asked me to marry him, but I keep putting him off even though I love him deeply. Am I entitled to marry after my big mistake? Shall I tell Ron about the past? I am really afraid to disillusion him, and bring doubts to his mind. I would rather break off with him but I can never bring myself to do that. But, if I don't tell him I am afraid he will know.

I consider myself deeply religious.

REPLY: Your honesty and conscientiousness are splendid. Undoubtedly you have asked and received God's forgiveness. Now pardon yourself, and ask God's help toward making good in the future. You are certainly entitled to marriage.

Whether to open the question and confess such a mistake has long been a moot question—fine people ranging themselves on both sides. One of my most respected teachers advised against it, holding that it is a matter between self and God. Others have considered confession necessary for the sake of fairness to the other person as well as for one's own peace of mind. It seems to me, everything considered, that it is better to confess and clear the situation.

If you tell Ron, you will risk losing him. His response will depend on his degree of maturity and Christian outlook. There is always the chance, however, that the facts may become known to him in some way at a later date. That could create real trouble after marriage, and it would be more serious than a break now. Tell Ron as tactfully as you can, and ask God to guide both of you.

TEACHERS GET HELP

Sunday church school teachers using the 1961 Uniform Lesson series have a wide variety of commentaries from which to choose. Prominent among the teaching helps are these:

ARNOLD'S COMMENTARY FOR 1961. *By Benjamin L. Olmstead. Light and Life Press. 285 pages. $2.25.* The 67th edition presents the King James Version text together with explanations and discussions of the lessons. Illustrations and side lights are directed to primary through adult departments. A panel of writers—a minister and a layman for each quarter—offer points of view on each lesson.

DOUGLASS SUNDAY SCHOOL LESSONS 1961. *By Earl L. Douglass. Macmillan. 494 pages. $3.25.* This well-known and widely used commentary includes carefully selected visual aids for each Sunday and many practical suggestions for the teacher and pastor. In fact, the volume may be of greater value to the writer of sermons than to the teacher. The text (KJV) is outlined as a lesson plan and supported by much commentary and less exposition. Suggested questions and topics for discussion seek to relate the material to everyday situations.

THE INTERNATIONAL LESSON ANNUAL 1961. *Edited by Charles M. Laymon. Abingdon. 448 pages. $2.95.* One of the newer annuals (6th edition), *International Lesson Annual,* with lesson analysis by Roy L. Smith, may well be labeled the "teacher's choice." Not only is there superior treatment of the content but there are excellent suggestions for making this content vital to the learning situation.

One stated purpose is to help the teacher "involve each member of your class in consideration of the theme so that each may contribute his particular insight—the thought that the Holy Spirit has given him." Special articles by D. Elton Trueblood, Frank C. Laubach, Albert Edward Day and others enrich the lesson materials. This comprehensive commentary—using both the King James and Revised Standard Versions—also features an index of scripture, a list of audio-visual resources, and maps and line drawings.

PELOUBET'S SELECT NOTES, 1961. *By Wilbur M. Smith. W. A. Wilde. 444 pages. $2.95.* This oldest annual volume (87 years) of lesson helps clings to its established format except that audio-visual aids and a bibliography are given with each lesson. Most of the material supports a verse-by-verse explanation of the text. An attempt is made to help the teacher relate the lessons to children, youth and adult groups. Questions are largely to appraise the factual content gained by the pupils.

STANDARD LESSON COMMENTARY. *Edited by Orrin Root. Standard. 448 pages. $2.95.* This volume devotes eight pages to each week's lesson and includes an outline and background for each with explanation of text (KJV). Direction and application with truths for daily living are linked with teaching methods. An index of printed texts for a year and an accumulative index of scripture passages for the years 1954-61 may be useful to the inquiring teacher. Quarterly quizzes and over 100 illustrations are unique features of this commentary.

TARBELL'S TEACHERS' GUIDE, 1961. *Edited by Frank S. Mead. Revell. 384 pages. $2.95.* Constructed upon the parallels of the King James and Revised Standard Versions, Tarbell's stresses historic and geographical background, notes on the printed text, and suggestions to teachers of youth and adult groups. Recommended audio-visual aids related to the lessons and a supplemental reading list are of special significance.

UNIFORM LESSON COMMENTARY, 1961. *Edited by Arthur H. Getz. Muhlenberg. 326 pages. $2.95.* Written by four outstanding students of the Bible, the Uni-

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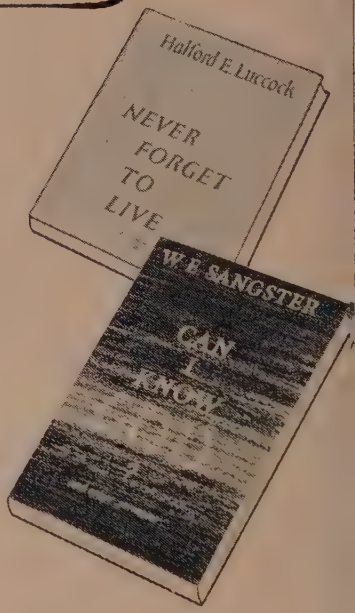

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form Lesson Commentary considers the lesson as a whole and then proceeds with a verse-by-verse treatment which anticipates questions and discussion. It provides for the pupil a thorough understanding of each lesson together with stimulation to increase his knowledge of the Bible through frequent usage and deeper research. All material is closely related to the teachings and witness of the Lutheran Church.

Harrisburg, Pa. IRA C. SASSAMAN

GREAT CHRISTIAN

Eivind Berggrav: God's Man of Suspense. By Alex Johnson. Translated from Norwegian by Kjell Jordheim. Augsburg. 222 pages. $3.50.

Bishop Berggrav of Norway belongs to history now but is still sharply remembered by many thousands among us. This popular biography is written by a close friend and abounds in affection and respect.

In general, the book follows a chronological pattern, but is also organized by topics: "The Journalist," "The Scholar," "The Churchman." A section on the wartime imprisonment is a narration of one of the great hero stories of this century.

This vivid book is a fine introduction to a 20th-century man who was both a symbol of Christian courage and a shrewd statesman and leader.

WORLD HISTORY

The Heritage of Man. By Goldwin Smith. Scribner. 881 pages. $12.50.

For 30 years this three and one-half pound book will probably be lugged around college campuses by students taking courses in "world civilization." In 800-some large pages it tells man's story from his protoplasmic ancestry to his probable radioactive doom.

It should be good reading for other than college students since it is a well-knit world history, not too heavy on dates of battles and political events but alert to the underlying story of the innumerable folk who never got their names in books. It is written with unobtrusive eloquence and no particular point of view (cp. H. G. Wells or Arnold Toynbee). G. E. R.

Assistant Secretary for Chaplaincy Services, National Lutheran Council

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Great Mission Building Effort Continues in '61

THE BOARD OF AMERICAN MISSIONS will borrow about $7 million this year to help new congregations with their building programs. This is part of the three-year $24-million church extension and building program authorized in 1958.

During 1960 the board provided almost $8.5 million in extension loans to mission congregations, for projects costing a total of more than $21 million. These included 119 church buildings and 96 parsonages, and the purchase of 78 lots.

The 1961 church building program will probably be curtailed because not as much money is available, according to Dr. Donald L. Houser, BAM executive secretary.

The board approved a record $5,300,000 budget for 1961 at its quarterly meeting Dec. 8-10 in Atlantic City. The 1960 budget was $4,315,000.

The board also authorized new church extension loans totaling $2,543,147 to help 80 mission congregations. The funds will be used to erect 48 church buildings and 11 parsonages, and to purchase church sites.

Elwood L. Bowman, church extension director of the board, said that approval of 44 first unit church buildings represents a board record for one meeting. Total value of the building programs for which BAM assistance was granted is $7,437,694.

Dr. Harold T. Rasmussen, of Minneapolis, was re-elected as president of the board for a fourth term. Also re-elected were Erwin H. List, of Chicago, vice president; the Rev. Frederick R. Ludwig, of Milwaukee, secretary; and Fred C. Eggerstedt, of New York, treasurer.

Calls were extended to 12 pastors to serve as board missionaries. They will be assigned to develop new mission congregations in nine states and one Canadian province. It is expected about 70 new mission fields will be entered this year, in comparison with 55 during 1960.

Record High Budget Adopted By Higher Education Board

THE BOARD OF HIGHER EDUCATION adopted a record $500,875 budget for 1961 at its semi-annual meeting in New York.

Primary expenditures will include $141,600 in grants to church-related colleges, universities and seminaries. Scholarships and fellowships for Lutheran students will require about $80,000.

Dr. Lawrence D. Folkemer, of the Gettysburg Seminary faculty, was re-elected president, and Dr. Robert Mortvedt, of Chicago, was again named executive secretary.

Service Book and Hymnal Now Published in Braille

A FOUR-VOLUME Braille edition of the Lutheran *Service Book and Hymnal* will be published this month. Dr. Harold Haas, executive secretary of the Board of Social Missions, said the publication is the culmination of four years of planning.

The entire project has been under the direction of the Board of Social Missions. Funds were provided by the United Lutheran Church Women. The seven other Lutheran church bodies which co-operated in publication of the *SBH* in 1958 also were consulted in the present venture.

Dr. Haas said this is the first time an entire hymnal and the major part of the service book has been made available to the blind. Three of the volumes contain hymns and the fourth contains The Service, Matins, Vespers and the Order for Public Confession.

The market for the Braille edition is limited. Dr. Haas said a recent survey showed upwards of 1,000 members of United Lutheran congregations who are blind. It is presumed there are proportionate numbers of blind persons in other Lutheran churches. But the project will be considered successful if 1,000 copies of the new publication are sold over a period of several years.

The printed edition of the *Service Book and Hymnal* is about two inches thick. The Braille edition will fill 100 shelf inches.

General Paul to Retire as Gettysburg College President

GETTYSBURG, PA. — General Willard S. Paul, president of Gettysburg College since August 1956, has announced he will retire for reasons of health. He asked the board of trustees to find a replacement by next Sept. 1.

GEN. W. S. PAUL

President Paul said he was retiring upon the advice of his physicians, who told him he must curtail his activities. He had recently undergone extensive tests at Walter Reed Hospital, Washington.

In the past four years Gen. Paul initiated and carried out the largest building program in the college's history, accomplished the greatest advance in faculty salaries and benefits for any comparable period, brought faculty morale and administrative efficiency to a new peak, and encouraged the broadest development thus far of student government.

Already visible on the campus are new buildings costing $3½ million in self-amortizing government funds — five dormitories, a dining hall and student union. Contracts have just been awarded for a $443,000 addition to the library, and a physical education building to cost $739,500. Construction is to start immediately.

In April 1959, Gen. Paul implemented a decision of the board to launch a $5 million development program over the ensuing five years. Besides the library and physical education facilities this will include a modern language building, life science center, infirmary, administrative center and Civil War institute.

A native of Worcester, Mass., Willard S. Paul earned degrees at Johns Hopkins and American Universities, and was awarded honorary doctorates by Roanoke College and American University. He spent 33 years in U.S. Army service, having enlisted in 1916. He was commissioned a year later, and rose to lieutenant general in 1948, the year before his voluntary retirement.

During World War II, Gen. Paul served as personnel chief for Gen. Dwight D. Eisenhower, and held important staff positions under Generals George Marshall and Omar Bradley. He trained the 75th Infantry Division and commanded the 26th Infantry Division in European combat.

Following retirement he held high-level administrative positions in the American Red Cross, the Defense Department, the Office of Defense Mobilization, and the Hoover Commission.

He was president of International Christian Leadership, Inc.; a member and director of the Foundation for Religious Action and the Washington Bible Society; a trustee of the National Presbyterian Church, and past president of the Retired Officers' Association.

Muhlenberg Seeks Funds For Improvement Program

ALLENTOWN—A ten-year plan for strengthening and enriching the liberal arts program at Muhlenberg College has been approved by the board of trustees.

Improvements and additions will include a student center, an administration building, funds for faculty improvement and salary increases, strengthening the endowment fund, renovating laboratories and adding other needed equipment.

Goal for the ten-year program, to be carried out in two phases, is $4,393,000.

First phase calls for $1,718,000 to be spent in the next two years. This will include the J. Conrad Seegers Student Center, to cost $1,050,000, with $550,000 provided by a self-liquidating federal loan. The building is named for President Seegers who retires this month after a seven-year administration.

PA.: PITTSBURGH

Mission Church Building Projects Top $1 Million

By LUTHER E. FACKLER

PITTSBURGH—More than a million dollars in mission church construction is being spent throughout the Pittsburgh Synod.

For the third time in ten years Zion Church, Penn Hills, is in a building program. A relocation of Holy Trinity Church, Butler, Pa., caused the building of a church and parish hall.

Mt. Calvary Church, Erie, is completing a nave. Good Shepherd Church, Greensburg, and Hope Church, Beaver, are both completing their first units.

Two others, Apostles' Church, Penn Township, and Prince of Peace Church, Erie, now have approval of their building programs and construction will begin soon.

THE PARISH EDUCATION COMMITTEE has planned a number of conferences and institutes for this year. A synod-wide Confirmation Rally will be held April 30. The Rev. Donald Prigge, of the Board of Parish Education, will lead conference groups in the interest of the weekday church school program, Jan. 15-27.

Institutes for training vacation church school directors and teachers will be held in the early spring.

After many years of conducting the Thiel Summer Assembly, it has been decided to discontinue the program because its purpose is being realized in other ways.

Church Activates Vergers

A PROGRAM FOR VERGERS has been inaugurated in First Church, Pittsburgh, under the direction of the senior members sponsoring committee. A verger is an official who takes care of the interior of a church building. Some of the duties of this corps of men will be to act as gracious hosts to anyone wishing information or help in this downtown church.

ST. PAUL'S CHURCH, Pittsburgh, helped to "keep Christ in Christmas" by using a huge congregational Christmas card. The large card was placed in the narthex. Members of the congregation signed the card and then placed in a miniature church the equivalent in money of what would be spent for cards and postage.

PA.: JOHNSTOWN

Clothing Collections Cut In Allegheny Conferences

By ROBERT W. SANDER

ALTOONA—Altoona and Johnstown churches conducted late fall clothing drives for Lutheran World Relief. While the response was good, the volume of clothing was not what it had been other years.

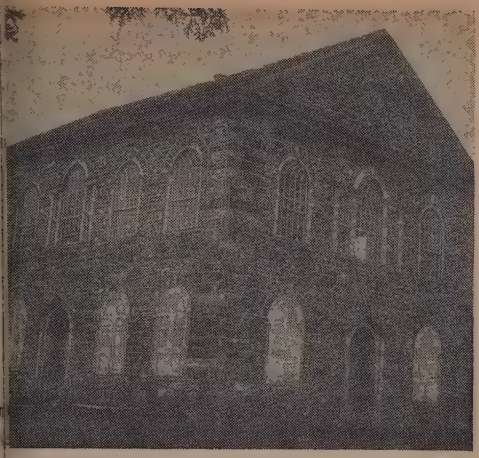
Congregational leaders in both East and West Allegheny Conferences see some relationship in the cut back on clothing appeals and a lessening in response to Lutheran World Action.

AS A PART of its anniversary banquets First Church, Johnstown, is recognizing church members for outstanding service. Recipients this year were the five full-time staff members: Mrs. John C. Seibert, organist; Mrs. John H. Ludwig, financial secretary; Mrs. Grace C. Hillegas, secretary; and Mr. and Mrs. Henry J. Rizzi, sextons. Bibles were given to each.

Because of the size of the congregation two banquets are held on successive evenings. This year marks the 130th anniversary of the founding of First Church. Banquet speakers were Onni E. Kangas, business manager of the Central Pennsylvania Synod, and the Rev. Willard I. Hackenberg of Canton, Ohio. Dr. Walden M. Holl is pastor.

THE REV. JOHN T. PEACE, pastor of First Church, Tyrone, made an unsuccessful bid as a Democratic candidate for the State Assembly from the second district of Blair County.

ZION CHURCH, Everett, bought a house next to the church for parish education purposes. The Rev. David E. Bomboy is pastor.



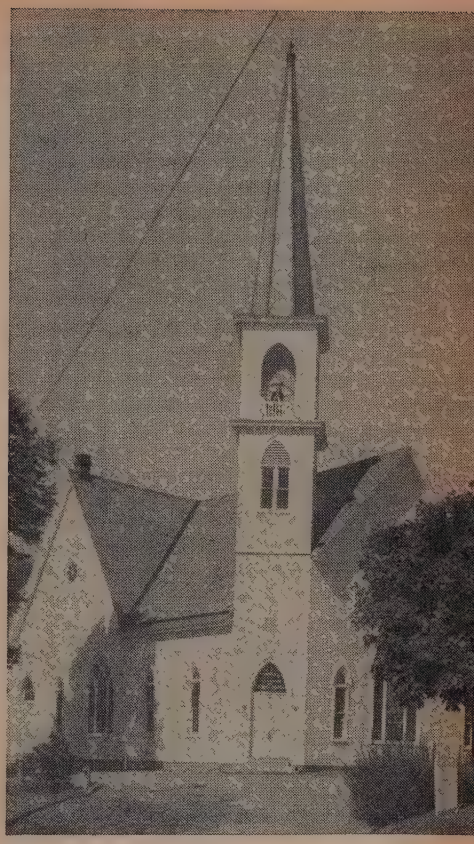
Stone church had a high pulpit and a balcony

Time Brings Many Changes In Church Building Styles

WHAT IS "CHURCHLY"? For the Lutheran and Reformed congregations of old Himmel's Church at Rebuck, Pa., it meant a rough log building for more than 40 years after the organization in 1773.

Then it signified the old Stone Church (*above*), built in 1818. It had a fine pipe organ, in constant use until 1953.

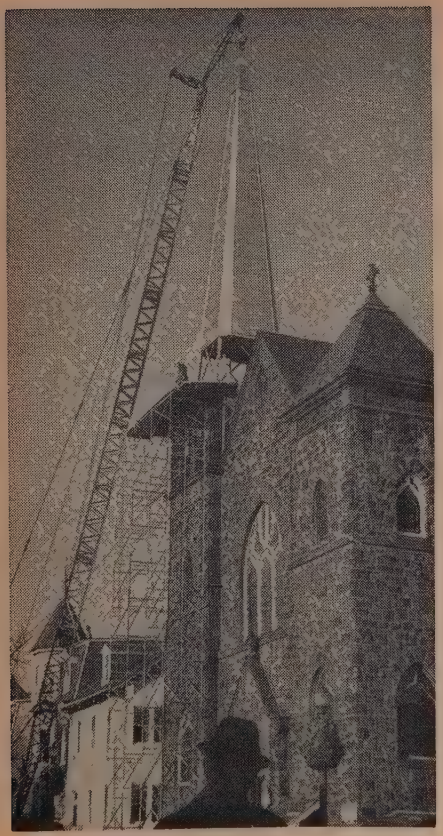
The graceful frame structure (*right*), with its 105-foot spire, was the early 20th-century idea of what a church ought to look like. Built in 1903, this building was destroyed by fire in January, 1959.



Timbers and planks for frame building came from woodland on church property

Much different is the new Himmel's (*below*), dedicated last Oct. 18 by the union Lutheran and United Church of Christ congregations. But in the eyes of those who worship there, it is just what a church should be—"the habitation of Thy Name and the place where Thy glory dwelleth."

New church has special wing for education. The Rev. Paul W. Billow is Lutheran pastor



Crane sets spire atop Allentown church

Allentown Church Gets Steeple After 17 Years

ALLENTOWN, PA.—St. Luke's Church has a new look. A glistening 66½-foot steel spire was placed atop the church on North Seventh Street in November. The cross at the top is 120 feet from the sidewalk.

The new steeple replaces the original spire which was removed in 1943 as a safety hazard, when slates began chipping and falling to the ground. It is the first step in an extensive renovation program at St. Luke's.

The new steeple cost $18,000, nearly as much as the entire church cost to build 63 years ago.

PA.: POTTSVILLE . . .

Hegins District Churches To Emphasize Stewardship

By ARTHUR S. FOLLETT

POTTSVILLE—Stewardship programs for individual churches have been planned for 1961 as a result of the successful pilot program completed in the Hegins District.

A survey showed almost 13,000 baptized members in district congregations. This was reported at the final meeting of the general committee at Trinity Church, Valley View. Twenty-two of the district's 30 churches participated in the program.

Speakers were the Rev. Luther Schlenker, assistant to the president of the Ministerium of Pennsylvania; Dr. Earl Rahn, executive secretary of the Board of Education of the Ministerium, and Earl Henry, associate secretary of stewardship of the Ministerium. The Rev. Freeland L. Hemmig, of Tremont, dean of the Hegins District, presided.

Friedens Church Rededicated

REDEDICATION services of Friedens Church, Llewellyn Parish, were held Nov. 6. The Rev. Sterling F. Bashore is the Lutheran pastor and the Rev. Chester L. Brachman serves the Reformed congregation.

The renovated chancel is of colonial style, arranged for an antiphonal choir. Most of the work in the 104-year-old building was done by the men of the congregation. Some of the lumber used was from pine trees on the church grounds, cut early in 1960.

UNITED LUTHERAN CHURCH WOMEN of the Hegins District met in St. Peter's Church, Pine Grove, Oct. 22.

Dr. C. H. Swavely, retired missionary from Teaneck, N. J., spoke on the eight foreign mission fields sponsored by the church. Pastor John E. Youse, who conducted the devotional service, installed the new officers. Mrs. Ralph N. Casner, Minersville, is the president.

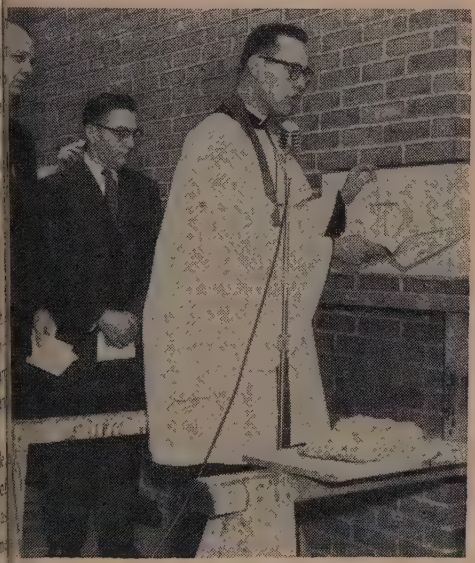
Pottsville Church Women Meet

UNITED LUTHERAN CHURCH WOMEN of the Pottsville District met at St. Paul's Church, Orwigsburg, Oct. 19.

Elected officers were Mrs. Luther Mohr, Tamaqua, president; Mrs. Creatlon Deitweiler, Schuylkill Haven, vice president; Miss Dorothy Dietrich, Adamsdale, secretary, and Mrs. Lewis Krebs, Port Carbon, treasurer.

Mrs. Leon Richard, offerings chairman of the United Lutheran Church Women of the Ministerium, and Dr. John C. Perry, missionary to India, were guest speakers.

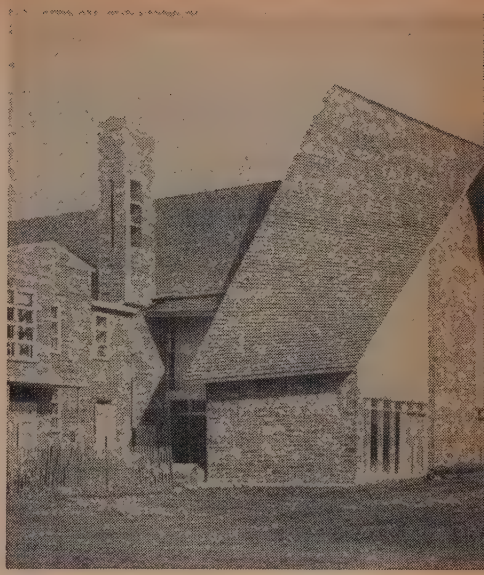
A HARVEST of 1,600 bushels of field corn was taken from the God's Acre project of St. Paul's Church, Summer Hill. The proceeds will be added to the building fund.



Pastor Kroninger wields trowel in ceremony

Education Unit Erected By St. Peter's at Stowe

POTTSTOWN, PA. — St. Peter's Church, Stowe, laid the cornerstone of its new education building on Nov. 6. Work on the $150,000 addition was started last July and dedication is set for Jan. 8. The Rev. Victor A. Kroninger, Jr., is pastor.



Flared roof conceals skylight for chancel

Reformation Congregation Dedicates Church at Media

By CARL G. SMITH

MEDIA, PA. — Reformation Church dedicated its $150,000 church Dec. 4, with Delaware District Dean Robert E. Neumeyer officiating. Dedication Week was climaxed Dec. 10 with a performance of "Christmas in the Market Place" by the Lutheran Foundation for Religious Drama.

The unusual flare in the roof over the chancel enables lights to stream onto the altar from windows unseen by the congregation.

The design by Howell Lewis Shay and Associates called for 350 tons of local stone, of which 150 tons are in the 28-foot-high altar wall. The wall panels are of pebble-finished precast concrete. Laminated redwood arches support the roof which is of four-inch-thick redwood surfaced by hand-split cedar shakes. A dossal curtain was imported from Belgium.

The site is on a hilltop practically hanging over the new U.S. 1 expressway, and the roofline is visible for nearly a mile.

DELAWARE . . .

Wilmington Church Burns

WILMINGTON—Fire destroyed the 62-year-old Zion Lutheran Church in downtown Wilmington on Nov. 29, just five weeks after the congregation had vacated the building which was sold to the State Highway Department for development of a freeway.

The church had been stripped of all valuable equipment and was boarded up. Fire authorities suspected, however, that children and vagrants had been using the building and may have set the fire accidentally.

The Zion congregation is holding services temporarily at Neighborhood House, a block and a half away. Meanwhile a new church is being built in a residential section and will be ready late next year.

District Leaders Meet

WILMINGTON, DEL. — When Dean Robert E. Neumeyer called for a "thinking" session, the 22 churches in Delaware District sent 165 representatives to St. Mark's Church, Bellefonte, Del.

The thinking was devoted to whether the district needs to organize committees in six fields of church work—evangelism, merciful service, social action, stewardship, children's secretaries, and Sunday school superintendents.

A workshop in each field tried to hammer out an opinion to be submitted to a future meeting of the cabinet for decision.

Among the problems were: What would a social action committee do in a district that spreads over parts of two states, five counties, three congressional districts, and more than a dozen cities or boroughs?

Woodlyn Church Dedicated

WOODLYN, PA. — St. Matthew's Church dedicated its fourth structure on a snowy Dec. 11 with Ministerium Stewardship Secretary Dr. Claude E. Schick officiating.

The $76,000 brick addition is a U-shaped enlargement of the rear of the old building.

Pastor Samuel Clarke says the enlarged sanctuary will seat 220 "comfortably" and possibly 250 on special days. The old capacity was 180. There are also new Sunday school rooms and a pastor's office.

MARYLAND

Stewardship Climate Set At Many Group Meetings

HAGERSTOWN, MD. — Twenty-nine stewardship meetings were held Nov. 6 to 20 in St. John's Church, Cumberland, to create a climate for responsible use of talents.

Pastor Russell E. Fink arranged to have meetings at various hours, and members could designate the time most suitable for them. Special meetings were also set for church council, confirmed youth, business and professional men and women, pensioners, unemployed, and housewives.

Members discussed the Word of God, the church, and their relationship to God through their stewardship. "Don't be afraid of the word stewardship," said Pastor Fink. "Stewardship is our response to Christ."

Pastor Fink was recently elected president of the Western Conference of synod, consisting of 84 congregations served by 42 pastors.

Answers on Social Issues

THE MARYLAND COUNCIL OF CHURCHES through its Department of Christian Social Relations, sent to 1,700 Maryland clergymen a questionnaire covering four important social issues. The tabulated answers:

1. Would you support legislation forbidding capital punishment? Yes, 300; no, 91; no answer, 38.

2. Would you support legislation forbidding the sale of alcoholic beverages in public recreational facilities? Yes, 374; no, 43; no answer, 12.

3. Would you support legislation to eliminate slot machines in Maryland? Yes, 412; no, 11; no answer, 6.

4. Would you support legislation permitting civil marriages in Maryland? Yes, 268; no, 136; no answer, 25.

WISCONSIN

120 Attend First Service of St. Andrew's Mission in Oshkosh

Prospective members of new ULCA congregation shown following first service in Oshkosh, Wis.

MADISON, WIS.—First service of the developing St. Andrew's Mission in Oshkosh was held Oct. 23, with 120 attending. The Rev. Merton Luebke is the developer.

Charter Day was observed on Dec. 4 with 80 adults expressing intention of joining the proposed congregation. Formal organization is expected in April.

—CHARLES A. PULS

INDIANA

Dr. Krauss Marks 40 Years As Pastor in Fort Wayne

FORT WAYNE—Dr. Paul H. Krauss celebrated his 40th anniversary as pastor of Trinity English Lutheran Church, Fort Wayne, in November. When he came to the church in 1920 the congregation numbered about 600. Now there are more than 4,000 baptized members — the largest Protestant congregation in the city.

Dr. Krauss has served on various synod committees and on the ULCA Executive Board. He is a member of the Board of Higher Education. A graduate of Muhlenberg College and Chicago Seminary, he began his ministry in Pittsburgh, Pa.; was a navy chaplain in World War I, and served as secretary of the ULCA Division of Student Service.

—WILLIAM L. PIFER

OHIO

Inner Mission at Dayton Moves Into New Quarters

COLUMBUS—The Lutheran Inner Mission League of the Miami Valley, at Dayton, Ohio, has made two forward steps this fall. On Nov. 15 the League moved its headquarters to properties at 563-573 Superior Ave. The old property at 201 Commercial St. had been requisitioned in an East Dayton Urban Renewal project.

The old headquarters, a former German Turner Society hall and gymnasium, had been occupied since 1941 and provided office headquarters and space for group activities. The three new buildings in North Dayton provide office and activity space and a revenue-producing apartment building.

In September, at the 14th annual Bethany Lutheran Village festival, announcement was made that the Village was out of debt, and $404,511.41 in notes borrowed when a modern home for 50 aged persons was constructed in 1954, were burned.

The Village was founded in 1946 with the purchase of a 102-acre country property for $70,000 and a home was opened for 12 persons. The property is now surrounded by homes.

—E. RUDOLPH WALBORN

NORTH CAROLINA

Contracts Soon to Be Let For Synod's Headquarters

By FRANK K. EFIRD

SALISBURY, N. C. — The North Carolina Synod expects to receive construction bids on its proposed $190,000 headquarters building in Salisbury on Feb. 1. Pledges totaling $130,000 toward the project have been made by 100 of the synod's 185 congregations.

TRUSTEES of North Carolina Lutheran Homes have approved plans for a new home for the aged and helpless at Hickory. The first of several units anticipated to care for the synod's needy, it will accommodate 50 residents, 22 invalid and semi-invalid, and 28 ambulant.

The structure will be larger than originally planned because of the great need revealed in a survey. In a recent special appeal for the project, synodical Sunday schools raised over $5,000.

Mission Organized in Charlotte

NORTH CAROLINA'S newest mission congregation is St. Thomas' Church, organized in Charlotte on Nov. 27 under direction of the Rev. Carl S. King. There were 60 charter members.

HOLY CROSS CHURCH at Mocksville, organized Nov. 13, had 72 charter members.

CORRECTION—In the Nov. 30 issue the or ganization of Messiah Mission, in Burlington was reported in error. The event on Nov. 3 was Charter Day, and the organization dat will be announced later.

This mission already paid off a $3,100 deb on the church property and hopes to hav its first unit ready by late summer. Tem porary location is the abandoned Cherry Hi Lutheran Church building. The Rev. Boyc D. Whitener is pastor.

AUGSBURG CHURCH, Winston-Salem, cor tributed over $20,000 to Christ Church, als in Winston-Salem, for erection of a ne $100,000 chapel and educational buildin The structure was consecrated on Nov. 1.

The Rev. Wilfred Lyerly organized Chri Church in 1957 and continues as its pasto The co-pastors of Augsburg Church are D Ray R. Fisher and the Rev. L. C. Bun garner.

SYNODICAL LEADERS are afraid the bene olence apportionment will not be achieve for 1960, although receipts as of Dec. were $67,298 ahead of the previous yea Total receipts were $618,231, or 81 per ce of the quota.

Dr. F. L. Conrad, synod president, se every pastor an urgent letter in Novembe asking them to encourage their congreg tions to make a special effort to meet the benevolence obligations.

Holy Cross congregation shown at organization service, with officiating clergy in background

Lenoir Rhyne and Wagner Football Teams Undefeated

TWO UNITED LUTHERAN schools were among the 14 U.S. colleges that finished their 1960 football season with spotless records. Wagner and Lenoir Rhyne were both undefeated.

Lenoir Rhyne won all ten of its regular season games. Then the Hickory, N. C., team went on to win the tournament of the National Association of Intercollegiate Athletics, defeating Humboldt College 15-14 in the Holiday Bowl at St. Petersburg, Fla., on a last-minute field goal.

Wagner's 9-0 record stretched the Seahawks' winning streak to 15 games, one of the longest in the country. It was Wagner's first all-winning season and gained the Staten Island, New York, team top ranking in the Middle Atlantic Conference's college division. Wagner was rated fourth among small colleges in the East by the committee which awarded the Lambert Cup, symbol of small-college supremacy on the gridiron.

Other United Lutheran colleges with imposing grid records this fall were Susquehanna, Thiel and Wittenberg, although each suffered at least one setback.

New Mission Fields Open In Growing Florida Synod

By CARL A. DRISCOLL

TAMPA—The Florida Synod ended 1960 with 52 congregations, of which 36 were organized in the past decade. But 1961 may be a record year for mission organization in any synod.

Seventeen new fields have been approved by the Regional Committee. Mission developers are currently working in six fields, and nine more will be entered by late spring, 1961. These are South Miami, Fort Pierce, Cape Coral, Port Charlotte, Brandon, Casselberry, Tarpon Springs, Ocala, and Lake Wales-Winter Haven.

FIRST SERVICE at Jacksonville Beach was held Nov. 20 with 68 attending. The Rev. Lyman H. Grimes is the mission developer.

Missions Still Building

GROUNDBREAKINGS for first unit buildings are continuing as funds are released by the Board of American Missions. Services marking the start of construction were held by University Church, Gainesville; St. Timothy, Carol City; Redeemer, Fort Myers; Emmanuel, Naples, and Zion, Pompano Beach.

FIRST PASTORS were installed at three churches: Ralph W. Birk, at Messiah Church, Cocoa; Howard S. Hugus, at Luther Memorial, West Hollywood, and Robert L. Keys, at Holy Trinity, Fort Walton Beach. Albert T. Keyser was installed as pastor of Christ Church, St. Petersburg.

Good Tourist Weather

Mid-winter Florida has been unseasonably dry and warm and the "snow birds" (winter tourists) are flocking in. Seasonal employment is climbing back to normal and building continues. But several military installations will be closed, including MacDill Strategic Air Command post in Tampa.

Tampa Ministers Join Fight Against Business on Sunday

TAMPA MINISTERS' ASSOCIATION voted unanimously to combat the spreading practice of opening stores on Sundays. Pastors asked members of their congregations to sign petitions or write protesting letters.

The Tampa City Council is trying to frame workable legislation to outlaw non-essential business on Sunday. Many merchants are co-operating.

Both ministers and merchants are being careful not to advocate a boycott of stores operating on Sundays. The ministerial resolution proposed urging all citizens to "cease unnecessary purchasing on Sunday."

Institutes for Councilmen To Emphasize Stewardship

By MARSHALL F. MAUNEY

ROANOKE—Church councilmen's institutes will be held at twelve locations in the Virginia Synod late this month. They will spearhead a stewardship emphasis program to continue through 1961.

Feature of each meeting will be a panel discussion of the scriptural basis of stewardship.

Dates and locations: Jan. 23, Reformation Church, New Market, Va., and Reformation Church, Greenville, Tenn.; Jan 24, Grace Church, Winchester, Va., and St. John's Church, Knoxville, Tenn.; Jan. 25, Peace Church, Alexandria, and Grace Church Rural Retreat, Va.; Jan. 26, Christ Church Staunton, and Christ Church, Radford, Va.; Jan. 27, Christ Church, Roanoke; Jan. 30 First Church, Portsmouth; Jan. 31, Epiphany Church, Richmond, and Feb. 1, St. Peter's Church, Shenandoah.

Youth Briefed on Calling

ABOUT 65 YOUNG MEN of high school and college age attended a conference on the call to the ministry at St. Mark's Church Roanoke, Dec. 4. It was sponsored by the synod committee on church vocations.

CHRIST CHURCH, in the western section of Bristol, Tenn., was organized on Sept. 18 the third new congregation in the synod in 1960. The Rev. Richard A. Berry is the developer.

T. C. ROHRBAUGH, superintendent of the Lutheran Children's Home of the South, at Salem, will retire July 1 after 21 years of service. His successor will be Bruce E. Wilds.

RESURRECTION CHURCH, Arlington, dedicated a $400,000 addition on Dec. 11. It provides 27 classrooms, a chapel and church offices.

EPIPHANY CHURCH, Richmond, will dedicate its new church building on Jan. 8. Speakers will be Synod President J. Luther Mauney and Dr. Harry F. Baughman of Gettysburg Seminary.

ROANOKE COLLEGE announced plans to offer an evening program leading to a degree. It will be launched next September.

Under the proposed program a student could, in seven years of evening attendance, complete all requirements for a degree from the college.

The college already is at work on a long-range development program. The first phase is the current financial campaign to build a new library.

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Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

GROUNDBREAKING service was held Oct. 23 for first unit of Faith Church, San Rafael, Calif. Congregation was organized four years ago. Building will include chapel and educational facilities. Officiating are Pastor Bliss Bellinger (2d from right) and the Rev. Rudolph Leeman, of Richmond

Theological Conference Set Jan. 17 at Pacific Seminary

BERKELEY, CALIF.—The sixth annual Theological Conference will be held at Pacific Seminary here Jan. 17-19. Pastors of the West, regardless of synodical affiliation or denomination, are invited.

Lectures on urban church planning will be given by the Rev. Walter Kloetzli, of the National Lutheran Council. Dr. Hans Bolewski, head of the Evangelical Academy at Locum, Germany, will give theological lectures. Ecumenical studies will be conducted by Dr. Walter Leibrecht, director of the Ecumenical Institute at Evanston, Ill.

Dr. John Rilling, of Hamma Divinity School, will present meditations on pre-Lenten themes. His first sermon will open the conference on Jan. 17.

Some of the programs will be held in Bethany Church and St. Michael's Church, near the campus. Headquarters hotel will be the Durant in Berkeley.

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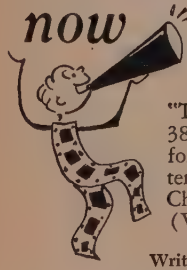

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TEXAS-LOUISIANA

Synod Church Men Elect Poehlmann at Convention

By DAVID F. COOPER

AUSTIN, TEX. — Rudolph Poehlmann, of Messiah Church, Austin, was elected president of the United Lutheran Church Men of Texas and Louisiana Synod, at the convention in St. Mark's Church, Cuero. He succeeds Warren Ideus, of Trinity, Victoria.

Mr. Jack Oetgen, new executive secretary of the ULCM, spoke at the Saturday evening banquet. Announcement was made that the full apportionment for 1960 had been contributed.

FALL RALLY for the Texas and Louisiana Luther League was held at St. John's Church, Grand Prairie, Nov. 5-6, with about 160 attending. Developing the stewardship theme "With These Hands," the Rev. Martin D. Yonts, synodical executive secretary of home missions and stewardship, spoke at the Saturday evening banquet.

Three Go Self-supporting

THREE CONGREGATIONS announce their intentions of going self-supporting, dropping salary aid from the Board of American Missions, beginning in 1961. They are Salem, Houston, the Rev. Myron K. Blackman, pastor; First, Garland, the Rev. John K. Meyer, pastor; and St. Paul's, Lake Charles, La., the Rev. Clarence Hagens, pastor. This reduces the number of salary-aid congregations in the synod to 23.

A HOMECOMING barbecue dinner preceded the dedicatory services for the new parsonage of the Philadelphia, Swiss Alp, and Trinity, Black Jack, congregations on Oct. 23. Synod President Philip L. Wahlberg, Jr., assisted Pastor F. E. Eilers in the service.

Nygren Coming to U.S.

CHICAGO—Bishop Anders Nygren of Sweden arrives this week to spend 14 months at the Ecumenical Institute in Evanston, Ill.

Strong Evangelism Urged For Nova Scotia Parishes

By DOUGLAS A. CONRAD

HALIFAX—A continuing emphasis on evangelism in every parish was urged at a meeting of pastors and evangelism committee chairmen with the Rev. Michael McDaniel, of the ULCA Department of Evangelism.

Pastor McDaniel explained the new Resource Book of Evangelism to the congregational representatives at the meeting held in St. Paul's parish hall, Bridgewater.

TRINITY CHURCH, St. John's, Newfoundland, had a good response to its first Every Member Visitation, reports Pastor William Kurschinski. In spite of the fact that a majority of the members are new Canadians, practically the full budget for 1961 was pledged.

OUR SAVIOUR CHURCH, Dartmouth, welcomed Pastor Paul Youse at a dinner and social gathering. The Rev. Douglas A. Conrad, synod president, installed the pastor.

RESURRECTION CHURCH, Halifax, dedicated two memorials, a chancel rug and outside lighting of the tower and cross.

ORGANIZATION of the new mission at Spryfield will probably take place in February. The Rev. Clyde Wentzell is the developer.

NORTHFIELD PARISH built a new parsonage at Wentzell's Lake. It has been occupied by Pastor Donald Himmelman.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

CROUSE, RUSSELL J. From St. James' Church, Altoona. To Windsor Park parish.

HERSHEY, CLARENCE H. From Emanuel parish. Retirement.

LUMADUE, JAMES L. From Emmanuel Church, Elyria, Ohio. To Trinity Church, Somerset.

SCHWARTZ, WILLIAM M. From English Church, Pottsville. To Canadochly-Freysville parish.

GEORGIA-ALABAMA

DERRICK, CURTIS E., JR. From St. Luke's Church, Florence, S. C. To Ascension Church, Savannah, Ga.

ILLINOIS

COOPER, GEORGE H. From St. Paul's Church, Wheaton. Retirement.

MCCLINTOCK, RALPH. From Faith Church, St. Louis, Mo. To University of Illinois, dean of college.

INDIANA

BARCUS, FRANK L. From Corydon parish. To Christ Church, Evansville.

KENTUCKY-TENNESSEE

ROBERTSON, CLAYTON A. From Calvary Church, Louisville, Ky., associate pastor. Retirement.

MARYLAND

BARNES, JOHN. From St. Paul's Church, Altoona, Pa. To Burkittsville parish.

MICHIGAN

KNUDSEN, RICHARD I. From Good Shepherd Church, Detroit. To West Germany, graduate study.

NEW JERSEY

HANSON, EDWARD R. From St. John's-First Hungarian Church, Perth Amboy. To Calvary Church, Jersey City.

NEW YORK AND NEW ENGLAND

HAASE, FERDINAND K. W. From Grace Church, York, Pa. To Holy Trinity Church, Brooklyn, N. Y.

OESTREICH, EDGAR W. From St. Stephen's Church, Allentown, Pa., assistant pastor. To Christ Church, Wantagh, N. Y., associate pastor.

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CHANGES OF PASTORATE . . .

SCHRODER, PETER C., SR. From Holy Trinity Church, Brooklyn, N. Y. Retirement.

WALDEK, ERICH W. From Advent Church, Elmont, N. Y. To Rome, N. Y., mission developer.

NORTH CAROLINA

RITCHIE, CARL L. From Mt. Calvary Church, Claremont. To Hillsdale area, Greensboro, mission developer.

NORTHWEST

SANDGREN, RALPH. From Messiah Church, Billings, Mont. To Our Saviour Church, Appleton, Wis.

SORENSEN, WILLIAM R. To Holy Trinity Church, Tabor, Minn.

OHIO

KEISTER, GEORGE D. From Holy Trinity Church, Salem. Retirement.

WOLF, J. LOUIS. From Trinity Church, Lakewood. To Grace Church, Wadsworth.

PENNSYLVANIA MINISTERIUM

STEINBRUCK, JOHN F. From St. John's Church, Nazareth, assistant pastor. To Zion Church, Easton.

PITTSBURGH

FATTMAN, NELSON G. From Zion Church, Renovo, Pa. To Mt. Zion Church, Pittsburgh.

HAUSER, ELLWOOD L. From Grace Church, Youngstown, Ohio. To Hope United Church, Pittsburgh.

MILLER, FRANK H. From Christ Church, Murrysville, Pa. To St. John's Church, Harmony, and Zion Church, Middlesex, Lancaster.

REIN, CHARLES E. Director, All-Lutheran Urban Study of Western New York. To Bethany Church, Pittsburgh, Pa.

SLOVAK ZION

ZORNAN, JOHN. From Holy Trinity Church, Sharon, Pa. To Christ Church, Lorain, Ohio.

SOUTH CAROLINA

BEAM, KEITH J. From St. John's Church, Walhalla, S. C. To U.S. Army, chaplain.

RITCHIE, C. ROSS, JR. From Good Shepherd Church, Goldsboro, N. C. To St. Andrew's Church, Columbia, S. C.

DECEASED

THE REV. HENRY CHRISTIAN CORDTS, 74, pastor of First Church, Wilber, Neb., died Nov. 9 at his home.

A native of Boone, Iowa, he became a salesman after finishing high school, and spent a number of years in the drygoods merchandising field. Becoming deeply involved in church work, he began preparing for the ministry in the early 1920s, and entered Western (now Central) Seminary in 1924. He was ordained in 1926 and became pastor of the Wilber church, where he had served as a student. In 1932 he went to St. Paul's Church, Falls City, Neb., serving until 1947 when he returned to Wilber as pastor of First Church.

Surviving him are his wife, the former Emma Goodman; a daughter, Mrs. Kenneth E. Horn, of Grosse Point, Mich.; two brothers, Fred Cordts, of Oakland, Calif., and the Rev. Walter Cordts, of Northville, Mich.; and three sisters, Dr. Anna D. Cordts, of New York City; Miss Louise M. Cordts, of Eagle River, Wis., and Mrs. August Englehardt, of Randall, Minn.

Funeral service was conducted Nov. 11 in First Church by the Rev. Henry Dumler and the Rev. Leland Lesher. Burial was in Sunnyside Cemetery, Wilber.

MISS LAURA EVELYN GILLILAND, 71, died Dec. 9 in Washington, D. C. Former missionary in Liberia, she had been director of nurses at the House of Mercy in Washington for the past five years.

Born in Oak Hill, Pennsylvania, Miss Gilliland was graduated from Clearfield High School. She became a deaconess in 1912 after training at the Motherhouse in Baltimore. From 1914 to 1939 she served in Liberia, working at the Emma V. Day School and the Phoebe Hospital. She received her nursing degree from the California Hospital School of Nursing in 1931.

Surviving her are two sisters, Mrs. A. D. Jones, of Tempe, Arizona, and Mrs. G. W. Barger, of Sewickley, Pennsylvania; and a brother, P. B. Gilliland, of Jacksonville, Florida.

MRS. ADA ELIZABETH MILLER, 85, wife of the Rev. Jesse LeRoy Miller, died Dec. 2 in Youngstown, Ohio. Her husband was pastor of Grace Church, Youngstown, from 1897 to 1950.

A native of Youngstown, Mrs. Miller taught in the public schools before her marriage in 1902. Active in her congregation, she organized and directed a children's service.

Besides her husband, she is survived by a daughter, Elizabeth Miller; a son, Jesse LeRoy, Jr., and a brother, J. F. William Ritter, all of Youngstown; and three grandchildren.

Funeral service was conducted on Dec. 5 by the Rev. Martin R. Lehfeldt. Burial was in Tod Cemetery, Youngstown.

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IN CONCLUSION

YEARS AGO I prepared for publication a New Year pamphlet with a picture of a road deep with fresh snow. Under this I put a caption: *"In the beginning, God . . ."* That seemed a neat little notion, suggesting that we start the untrodden pathway of a new year without any certainty of what will happen but confident that God will lead us.

Now it is clear to me that this caption, *"In the beginning, God . . ."* was a mistake. We can't talk about God without saying what he does. God is never a vague idea which we can sit and contemplate. There are people who seem to succeed in this sort of thinking, but they would probably be better off being Buddhists than Christians.

All we know of God is what he does. The Scriptures say *"In the beginning God created . . ."* and *"God so loved the world that he gave . . ."* The emphasis is always on the verbs, telling of God's deeds. We should not be disappointed if we cannot form a clear idea of God as he exists in lonely, eternal splendor. We know him only as he lifted up and cast down the ancient Hebrew tribes, and as he came to us as our Lord Jesus.

IT IS REASONABLE, then, to conclude that the way we can respond to God is through our own deeds. Luther, in the *Catechism*, mentions four—"Therefore I surely ought to thank and praise, serve and obey him." Our dialogue with God is unsatisfying and frustrating unless we launch out into bold action in response to him.

Albert Schweitzer, in the closing sentences of his first famous book, said this better than anyone else. Jesus, he said, "comes to us as One unknown, without a name, as of old by the lakeside h came to those who knew him not. H speaks to us the same word: 'Follow me and sets us to the tasks which he has t fulfil for our time.

"He commands. And to those wh obey him, whether they be wise or sim ple, he will reveal himself in the toil the conflicts, the sufferings which the shall pass through in his fellowship, an as an ineffable mystery, they shall lear in their own experience who he is."

Perhaps the average Christian brick layer or housewife understands this bet ter than most theologians. To speculat about the existence of God or about hi attributes is a stimulating pastime. Bu to get out on the road doing somethin that he seems to be telling us to do is th way to test whether our hearing is good

THIS SHOULD provide us with an ade quate and urgent schedule for 1961. W have to break out of our routine activitie in finding ways of being followers of ou Lord Jesus. Probably they will not b spectacular and no one will notice. Bu our deeds of obedience strengthen ou understanding of who he is.

And as for snow piled up along th horizon of the new year, there was plent in most northern communities last week Philadelphia's street commissioner, wor ried about plowing it out, was so pleased when warm weather began melting it tha he said "this is the break we've been praying for." I suspect that under such circumstances plowing is a more Chris tian occupation than praying.

For most of the hazards we shall fac this year we need both plowing and pray ing, mixed in proper proportions. Ou Lord never guaranteed us an easy life but promised to strengthen us sufficiently for whatever tasks he assigns.

—ELSON RUFF

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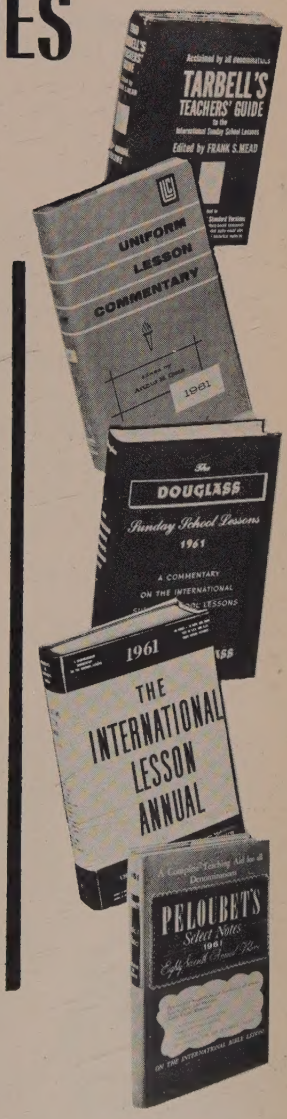

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